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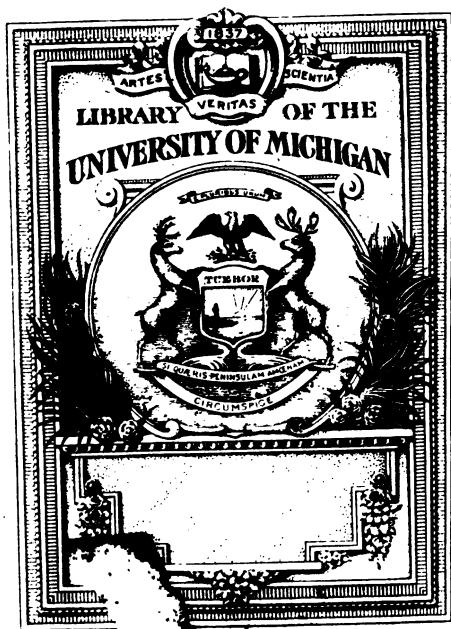
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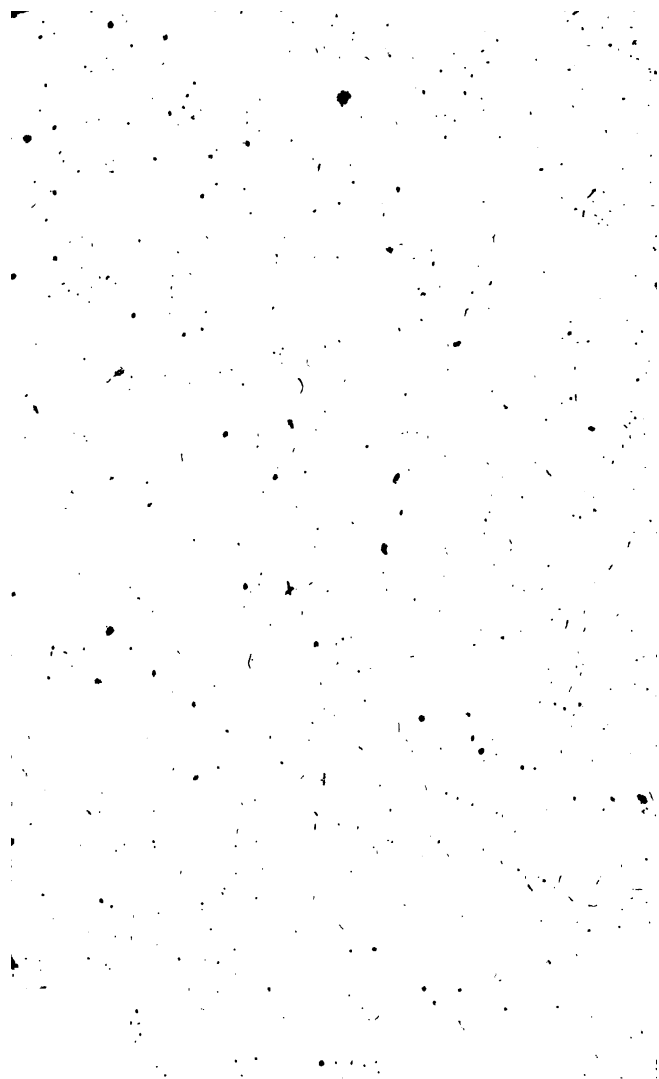
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MORAL ESSAYS,

Contain'd in several

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ON

Many Important DUTIES.

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Written in *French*, by

*Messieurs du Port Royal.*

Faithfully Rendred into *English*, by

A Person of Quality.

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First Volume.

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L O N D O N

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## ADVERTISEMENT.

**N**othing shall be here said of the Prospect the Author had in his Eye, when he made these Treatises; nor of the Reasons he has at present to publish them, nor of what extent the matter is which he design'd to comprehend under the Title he hath given them. It is well known, the World cares little to be inform'd of these Particulars, and that having no interest but in the Work it self, it will judge thereof by its true intrinsick worth, not by these outward and forrein circumstances.

We will therefore content our selves in giving some advice touching the Book it self, and the first shall be of its Title, Moral Essays. It would be a mistake to conclude that nothing was pretended to be herein propos'd, but some uncertain and confus'd Glimpses, or slight Ideas of Christian Perfection. On the contrary, some of these Treatises give a Prospect fair enough; and there is none of them that does not contain Truths most solid, and of the greatest importance.

## Advertisement.

The reason then of making choice of this Title has been, That Christian Morality appearing to be of too vast an extent, to be all entirely here treated of, and the enterprize too great to reduce into one Body that diversity of Principles it contains, and those many Devoirs depending thereon: It has been thought better to Essay to Treat it by Parts, now applying ones self to the consideration of one duty, now of another; whilst it has been thought sufficient, on the peculiar matters here handled, to advance several Truths as they have offer'd themselves, without undergoing the trouble of disposing and ordering them according to Method. And this is what is mark'd out by the word *Essays*.

Perhaps this way of writing has been chosen for its easiness. Yet true it is, that this disorder wants not its advantages, and those no inconsiderable ones. For if we take notice there is a necessity of filling Methodical Works with an infinite number of things, which have no other benefit, than that of their being requisite to Order; and to leave out others of great use, for this only reason that they cannot handsomely take place in the prescribed Method.

The necessity which one obliges himself to of tying and connecting together former thoughts, to those that follow, brings in another

## Advertisement:

ther, of admitting many common trivial ones, which are not taken up by choice or inclination, and which are of no other use than to fill up certain gaps and void places, and to tie and knit together the several parts of the discourse. So that in pieces exactly methodical, many things are said against ones mind, and others omitted which one would have said.

Not that I pretend to equalize Writings compos'd of thoughts, having no connection one with another, to Treatises that are coherent and methodical. No, I only pretend to conclude, that a Piece is not altogether to be slighted, though the parts whereof it is composed be not rang'd in so exact an order, or so neatly jointed one with another: And Experience makes out the Truth which I advance; from divers Writings of this kind, which have had great vogue and esteem.

But if so precise an order be not to be sought for in each particular Treatise of this Volume; it ought with less reason to be expected in the disposition they have amongst themselves; which is arbitrary enough. Nevertheless, as Order and Method are of several kinds, and that there are few things where some order may not be imagin'd; the following considerations may give a Reason plausible enough of the disposition of these Treatises.

## Advertisement.

*The first duty of Man is to know himself; and to know himself is to be fully acquainted with his own corruption and weakness. To teach this is the subject of the First Treatise; Of the Weakness of Man.*

*But we ought not to stop here; having known our selves, we must endeavour to know God; not by a Knowledge Barren and Philosophical, but Beneficial and Christian; by a Knowledge which may be a Light to guide our steps in this life, and bring us to the end we aim at. And this is the proper drift of the Second Treatise; Of Submission to the Will of God: Which contains the Principles of all those duties we are obliged to, during the course of our life; since there are none which are not in this double contemplation of Gods Will, consider'd on one side as the rule of our actions, on the other as the cause of whatsoever happens.*

*Had not Man been corrupted, almost no other instructions than this had been needful; all Christian Justice consisting in knowing and performing the Will of God. But, as there are many things that weaken in the Just; resolutions they have made of obeying God, and preferring him before all things else; they ought to use many means to maintain and strengthen themselves in their good resolves. The most common, most efficacious, most*



## Advertisement:

most authoriz'd by Scripture, and the Examples of Saints, are those of Fear, the subject of the Third Treatise; in which are particularly consider'd the Reasons that even the Ju have to live in a continual dread of God Almighty.

The Three first Treatises look directly only at the interior duties of Man, with relation either to God or to himself: But since God hath oblig'd the greatest portion of Mankind to a life of commerce with others, and that Salvation ordinarily depends on their conduct herein; it is needful to foresee the principal errors we, for the most part commit in treating with others, and to consider the means how to shun them. And this has been endeavour'd to be done in the Treatise which has for Title, Of the means to conserve Peace amongst Men.

Lastly, having given several useful Advertisements for conserving Peace; it was thought convenient to look up towards the Fountain-head of all divisions, in the Treatise of Rash Judgments, where endeavour is us'd to regulate the mind in the Judgments it makes of Man, and all other things and to inspire the love of Truth and Justice and the hatred of a certain rash presumption which in the World gives sentence of an infinite number of things.

Perba

## Advertisement.

Perhaps these Two last Treatises may seem to some fill'd with a number of observations too little, too particular, and too common: But perhaps also there will be found some who may reap so much the more profit out of this minute handling these matters, as by experience they shall know that the most part of discourses made in general, are of little use, since either for want of sincerity or knowledge there is almost no body found who applies them home to himself. So that to oblige Men to reflect on their faults and duties, there is a necessity of particularizing them in the most plain and simple manner that can be. Nor ought one to be reserved in this particular out of fear, lest the things propos'd should prove little and trivial. Here in the World all things are mean and little, through the meanness of the end all our actions tend to: In Religion all is great through the greatness of that it proposes to it self. Moreover, those who know in what Christian Virtue consists, are not ignorant, that it shews it self in nothing more than in regulating Men in their particular life, and ordinary actions. The occasions of doing great things are rare, and the Grace to perform them faithfully is not to be obtain'd but by that attention and care which every one shall have to acquit himself of those common duties which compose the body of our actions and life. There

## Advertisement.

*There only remains to advertise, that it may be observ'd in some places ( which are very few ) certain thoughts have been borrow'd from Books publish'd; viz. From the Thoughts of Mr. Paschal; the Art of Thinking, and the Education of a Prince. Since these are become publick, it was believ'd one might, by that right the publick has there to them, make this use of them, and that no body could blame this procedure, whilst by this sincere acknowledgement Justice was done their Authors.*

*Perhaps the Treatise of the Education of a Prince may become one Volume of these Moral Essays; its author having acknowledged, that he could have wish'd it might from the beginning have born that Title: Since the Treatises whereof it is compos'd are fit to make part of the design of these Essays, and that he gave his consent it should for the future be look'd on as one of the Volumes of this Piece.*



A  
**T A B L E**  
O F

Matters contain'd in this VOLUME

The First Treatise.  
*Of the Weakness of Man.*

The Second Treatise.  
*Of Submission to the Will of God.*  
First Part. 6  
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The Third Treatise.  
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MOR A



# MORAL ESSAYS.

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## First Treatise.

### *Of the weakness of Man.*

---

*Miserere mei Domine, quoniam infirmus sum.*

#### I.

**P**Ride is a swelling of the heart, by which man dilates and magnifies himself in his own imagination; and the Idea, or conceit of our selves it imprints in us, is an Idea of strength, of greatness, and of excellence. 'Tis upon this score Riches puff us up; for they give us occasion to esteem our selves as mighty and great. We look upon them according to the expression of

B the

## **I. The First Treatise,**

the wise man, as a strong hold shelter us from the injuries of Fortune, and enabling us to Lord it over others: *Substantia divitis Urbs roboris ejus.* And he springs that inward haughtiness, which according to St. *Augustine*, the worm Riches.

### **II.**

The Pride of the Great, is of the same nature with that of the Rich, and, like consists in the Idea they have of their own strength. Now, whereas, should they consider themselves alone, they could find in themselves wherewith to frame no conceit: their custom is, to add to their own being whatever belongs to, or has any connexion with themselves. A General, in the Idea he frames of himself, not one single man alone, but a man made up of all those, who depend on him; he imagines himself to have as many hands as they altogether have, because all things are at his dispose, and move at his pleasure. A General of an Army always looks upon himself as in the midst of his Souldiers. Thus it is that every one endeavours to fill as much room as he can in his own thoughts; and it is but to augment and magnifie the Idea every one there frames of himself, that we press forward,

fin

## Of the Weakness of Man. 3

strive to grow great in the world! 'Tis the end of the designs of all ambitious men; nor had *Alexander* and *Cæsar* any other in all the battels they fought. If one should ask why the *Grand Seignieur* lately caus'd the death of a hundred thousand men in *Candia*, with confidence one may answer, that it was onely to add to the posttraiture which he had drawn of himself in his own mind, the title of Conqueror.

### III.

This it is, that hath brought forth all those haughty titles, which dayly increase, as this inward pride grows more exorbitant, or less disguis'd. I fancy that he who first took the stile of *High and Mighty Lord*, look'd on himself as rais'd above the heads of his Vassals; and this it was he would make known by this Epithete of *High*, so little agreeable to the low lines of man. The Eastern much out-goes our European World, in the numerousness of titles, being much more foolishly vain. Entire-pages are requir'd to contain those of the least of your Indian Kings; because there they set down the number of their Elephants, Revenues, and Jewels, all which compose that imaginary being, which is the Object of their Vanity.

## 4 The First Treatise,

### IV.

Perhaps also what makes us desire with so much passion the approbation of others is that hereby we are settl'd and fortify'd in the Idea we have of our own Excellence: for, this publick testimony gives an assurance thereof; our approbators being as many witnesses, perswading us we are not mistaken in the opinion we have of our selves.

### V.

Pride growing from Spiritual Endowments, is of the same kind with that grounded on outward advantages; and like it, consists in an Idea representing to our own eyes as great, and making us judge our selves worthy to be esteem'd preferred, and respect'd: whether this Pride spring from some quality we distinctly know in us, or from a confus'd image of some excellence and grandeur we attribute to our selves.

### VI.

From this Idea also rises the pleasure or disgust we take in many little things which either please or check us, without determining the reason on the sudden. We take pleasure to win at all games whatever, even without any spice of covetousness; and we are displeas'd when we lose.



## **Of the Weakness of Man.**

and why? when we loose we look upon our selves as unfortunate, which implies an Idea of weakness and misery; when we win, we seem happy, and this represents to our minds an Idea of strength, and makes us take our selves for fortunes Favourites. 'Tis with pleasure we talk of sicknesses and dangers we have run through, for thus we appear to our selves, either to have been Gods particular charge, or else to have us'd much courage and much address in overcoming those evils incident to humane life.

### **VII.**

If therefore our Pride proceed from the Idea we have of our own strength and our own excellence; the best means of establishing the contrary virtue of humility, will be to convince us of our own weakness. The tumor must be lanc'd, to give vent to the wind that swells it up. We must undeceive and free our selves from those false lights by which we appear in our own Eyes Great; by placing before them our own littleness and infirmities: yet not so as to discourage and reduce our selves to despair; but to the end we may be press'd on to search for, in God, that help, that succour, that greatness and strength which we cannot find in our own being, no nor in whatever else is join'd thereunto.

## VIII.

But special care is to be had, least doing this we tread in the steps some Writers, who, under colour of humbling and bringing down the pride man, have endeavor'd to reduce his nature to the condition of Beasts; be hurri'd to the extravagance of maintaining it to have no advantages over that of the 'Tis true these discourses produce an effect quite opposite to what they pretend; are justly esteem'd rather as disports of Wits, then reasonings of serious persons. Man hath within him a knowledge clear, so lively, of his pre-eminence above Beasts, that it is a vanity to pretend to obscure it by little quirks, and little false stories. All that truth it self can do is to teach us humility, and often we find but too many evasions to elude its arguments, how lively and pressing soever. What can we then expect from these little reasonings, whose falsity we sufficiently know from a bosom-witness we can silence.

## IX.

It is to be fear'd these discourses, instead of coming from a sincere acknowledgmen of mans baseness, and a desire of humbling his pride, on the contrary proceed from

## Of the Weakness of Man. 7

from a secret vanity, Or a taint in nature of a yet deeper malignancy. For there are some, who, desiring to live like Beasts, find nothing much humbling in those opinions by which they are made like to them; nay, they find a secret comfort: for they grow less asham'd of their irregular ways, which thus appear more conformable to nature. Moreover they are glad to bring down, and least with themselves those whose lustre and greatness dazle them: little care they to be of the same nature with Brutes, so they place but in the same rank Kings and Princes, Wise men and Philosophers.

### X.

Let us not then lose time in sifting these idle Fancies for proofs of our weakness, since we have so many true and real ones of it our selves: for this we need but take a view of our Bodies and Souls; yet not such a superficial and deceitful one, as, concealing what pleases not, shall only set before our eyes what we have a mind to see: No, this view must be a full distinct and sincere one, a view making us appear such as really we are; acquainting us with what we truly have of weakness and strength, of contemptible, and great.

## **B      The First Treatise,**

### **XI.**

Looking then on man afar off, we presently perceive a Soul and Body fasten and ty'd together by an unknown, and incomprehensible knot; by which it comes to pass that the impressions of the Body affect the Soul, and those of the Soul work on the Body: whilst not one is able to conceive the reason or ways of this communication betwixt natures so much differing. After this, approaching nearer to take a more distinct survey of the differing Parts, We find the body to be a Machine compos'd of innumerable Pipes and Springs, fitted to produce infinite diversity of actions and motions, whether for the conservation of this machine, or for other intents to which they are directed: That the Soul is an intelligent being, capable of good or evil, of happiness or misery: That there are certain actions of this Machine of our Body that depend not on the Soul, and that there are others which need the concurrence of her will, and which would not be without it; and that even of these actions some are necessary for preserving this Machine as eating and drinking; others for other purposes.

## **Of the Weakness of Man. 9**

### **XII.**

This Machine, though so closely united to a Soul, is neither immortal nor free from being disorder'd or discompos'd : On the contrary, its disposition is such, that it can last but a certain number of years, and in it self carries the causes of its own ruine and destruction ; nay, often it is spoil'd and broken in pieces in a very short time. It is subject, even whilst it subsists, to an infinite of painful discomposures, which we call diseases. Physicians in vain have attempted to give us an exact catalogue of them ; they are more than they can know : it being impossible this innumerable multitude of springs and small pipes, conveying to and again the humors and spirits of the Body, should subsist almost without some disorder. But, which is more grievous, this disorder stays not in the Body, it seizes on the mind, afflicts it, disquiets it, and is the cause of its pain and sadness,

### **XIII.**

Man hath a power to move certain parts of this his Machine, which are at the beck of his will, and, by the motion of it, to stir and move some adjacent bodies, according to the degree of his strength. This strength is somewhat greater in one, then another ;

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but very inconsiderable in all: so that bring about any work of moment, he is forced to make use of those great motions finds in nature, to wit, of Water, Air, and Fire. Thus his own weakness is supply and thus he can bring to pass many things which by himself he could not compass but, after all this, all he can do is very inconsiderable; and it is by taking a view of Man, assisted with all those helps industry borrows from other bodies, shall make it appear, that the vanity draws from his power and strength, is well grounded.

### XIV.

What gives birth to, and fosters up in man this proud conceit, is, that self-love does so, that and lock him up in himself that amongst the innumerable things the universe, he only considers those that have some relation to, or connexion with himself, to him his life in some sort is an Eternity; for he little regards what either went before, or shall come after and he makes a World of that little sphere of Creatures environing him, having an influence on him, or on which he can act and according to the place and room he allots himself in this little world, it is, that he frames this advantageous Idea of his own greatness.

## Of the Weakness of Man. II

### XV.

To dispell this error we are so naturally prone to, seems the reason why God Almighty, having a design to humble *Job* under his supreme Majesty, makes him as it were to come out of himself, and go abroad into the wide world, to contemplate it, and the things wherewith it is replenished; to the end, that setting before his eyes how many beings and effects there are, surpassing, not onely his strength, but his understanding; he may thereby convince him of his impotences and weakness. And to speak truth, what is there fitter to destroy that false Idea man frames of the greatness of his own being, whilst he compares himself only with himself, and other men like himself, then to oblige him to contemplate all the other Creatures; and to consider what they discover to us of the infinite greatness of God Almighty. The greater and more powerful God shall appear to our eyes, the less and feebler shall we find our selves; and it is during the time we lose sight of his infinite greatness, that we esteem our selves something.

### XVI.

To prosecute therefore this hint the Scripture hath given us, let every one consider

## 12      The First Treatise,

sider that infinite duration that is already gone, and will hereafter follow; and finding his life shut up betwixt these two, let him take notice what part it fills thereof. Let him ask himself this question why he began to appear rather at this than another instant of this Eternity? and whether he perceive in himself a power either to give or conserve his own being. Let him put to himself the same *quære* about extension or space; let him cast the eyes of his mind on that immensity of bodies, where even his imagination can find no limits: let him reflect on that vast extent of matter his senses discover; in comparison of which, let him consider what is saïd to his share; I mean that portion of matter whereof his body is made: let him view well what it is, and what place it fills in the Universe: Let him endeavour to find out why it is put rather into this, than some other place of this infinite extent, wherein he is as it were lost and swallow'd up. It is impossible but that he should conclude, even the whole earth, by this survey to be a little dungeon wherein he finds himself confin'd: and if so, what must we say of the small room he fills on the earth? 'Tis true, he hath a power to change place; but he never



## Of the Weakness of Man.

never does this, but his loss is as great what he acquires, and at all times he finds himself like an unperceptible atome swallow'd up in this immensity of the Universe.

### XVII.

To this consideration let him add, that of all the great motions which toss up and down the matter of the world, and hurry about those vast bodies which rowle over our heads : let him add the consideration of whatsoever happens in this corporeal world, without dependance on him : let him put to this the contemplation of the Spiritual World, *viz.* that infinite number of Angels and Devils, that prodigious number of deceased ; which though dead in respect of us, are nevertheless more lively and active then before : farther, let him add the consideration of men now living, who think not on him, know him not, and over whom he hath no power. And whilst he is in this contemplation, let him ask of himself what he is in this double world, what is his rank, his force, his grandeur, his strength, in comparison of that of all other Creatures.

### XVIII.

The principal end of this contemplation is, to humble man in the presence of God

## 14 The First Treatise,

God, and to teach him the knowledge his own weakness, compar'd to the infinite power of his Maker. Nor is it business of small consequence thus to humble ones self: for, then only we grow proud of what we are in our selves, when we forget what we are in respect of God Almighty. And for this reason the Apostle St. Peter recommends to us the humbling of our selves under the powerful hand of God. *Humiliamini sub potenti manu Dei.* It also aims at the rooting of that vain complaisance man feels when he considers only the rank he holds in this little world, where he shuts himself up, enlarging the Scene to him; and obliges him to look on himself as one among many other beings, he is brought to lose the Idea of that Phantastick greatness which he onely ascribes to himself, as apart from the rest of the Creation. But we must drive this nail farther, and make appear, that even all the strength he pretends to have in this his little world amounts to naught but meer weakness, and that vanity is ill grounded on all sides.

### XIX.

The ground of all this force, of all this pretended greatness, is onely our life; for we regard our selves only as here, a

## Of the Weakness of Man. I.

look on (in a manner) all those who are dead, as annihilated. But what is this life, whereon we build these pretensions, and what power have we to preserve it? It depends on the good disposition of a Machine so delicate, and made up of so many Springs; that, instead of wondring how it comes to be the cause of its own ruine, we have reason to admire, how it can subsist at all. The least Vessels which either break, or are stop'd, by interrupting the course of the Blood and Humours, spoils its Oeconomy. A little blood spilt in the Brain, is sufficient to stop those pores by which the spirits find passage to the Nerves, and so to still all its motions. We should be surpriz'd with wonder, did we but see how small that is which causes our death. Sometimes a drop of some foreign humour, a grain of matter wrong plac'd does the deed; and this drop, this grain suffices to overturn all the ambitious designs of our Conquerors and Lords of the world, and even to annihilate them in respect of men.

### XX.

I remember there was once shown to a Person of great parts and quality, a piece of Ivory, most curiously wrought: it was a man mounted on a Pillar so small, that  
the

## 16      The First Treatise,

the least Wind was sufficient to shatter  
 pieces the whole work; nor could or  
 enough admire the exquisite address of him  
 that made it. Nevertheless, this Gentle  
 man, instead of being surpriz'd as the re-  
 were, did shew himself to be so struck wit  
 the frivolousness of the piece, and so con-  
 cern'd for the loss of time imploy'd in th  
 making of it, that he could not mind the  
 industry the others were taken with.  
 look'd on this sentiment as very just, but  
 at the same time conceiv'd it might be  
 rais'd to many things of greater conse-  
 quence. All those vast fortunes by which  
 as by different degrees, ambitious men as-  
 cend above the heads, not only of the  
 commonalty, but also of the great ones  
 are sustain'd by props as small, as frail in  
 their kind, as were those of this piece of  
 wrought Ivory. A turn of imagination  
 in the mind of a Prince, a malignant va-  
 pour in the head of those about him, are  
 enough to bring to the ground this proud  
 building, which after all, hath its founda-  
 tion but on the life of our ambitious man.  
 He once dead, on a sudden his fortunes are  
 overthrown and brought to nothing. And  
 what is there more brittle, more weak  
 than the life of Man? With care we may  
 preserve this little piece of Ivory, and  
 keep

## **Of the Weakness of Man. I**

keep it as long as we please ; but let what diligence soever be us'd to preserve life there's no means left to hinder its coming to a period.

### **XXI.**

If men did but reflect on this uncertainty of their lives, they would be infinitely more reserv'd, in engaging in many designs, and so many enterprises the compassing of which require men immortal, and bodies made otherwise than ours. Is it credible, that should one have punctually told all those, ( who we have seen in our days, to have rais'd their fortunes high, which nevertheless have been dissipated after their death ) what should happen to them and their Families ; and given them express notice, how that following the way they have taken, they should live in splendor a certain term of years, yet with a thousand cares, a thousand perplexities and crosses, that they should do their utmost to set up their Family, to leave it powerful in goods and offices ; that at a certain time they should dye ; and that afterwards all tongue and pens should be let loose against them their families extinguish'd, their goods dissipated : is it credible, I say, that they would have undergone all those pains for

so small a matter? for my part, I believe it not. Though men do not positively promise to themselves Immortality and Eternity, for this would be too gross a folly; yet at least they never expressly fix their eyes on the narrow boundaries of their lives and riches: they are well pleas'd to forget, or not to reflect on e'm. And for this reason it is expedient to mind them thereof, by shewing, how all the fortunes, all the grandeurs they heap up, have for a *basis* but a life, that every thing is capable to destroy.

## XXII.

Again, 'tis but the laying aside the memory of our life's frailty, and an ungrounded confidence to escape all dangers, which makes us undertake long Voyages to the end of the world, and hurry as far as *China* our bodies, that is, as we think, all our being, only to bring back some Spice and Varnish. Truly, if our thoughts were just, and if we equally balanc'd our hazards with what we aim to acquire, we should certainly conclude, that so small gains would not deserve to have so weak a Machine as ours, expos'd to so many dangers and inconveniences. But we voluntarily grow blind, even against our own interests. We onely love our life, and yet we hazard

## Of the Weakness of Man. 19

hazard it for every thing; nay, we have establish'd as a maxime amongst us, that the fear of hazarding it is dishonourable.

### XXIII.

If a man, no way by his duty obliged to take Arms, should, to excuse himself for not going to the Wars, alledge his not having a head Canon-proof, nor a body impenetrable by Swords and Pikes; such an one methinks would speak very judiciously, and very agreeably to the common disposition of men, who onely value the goods of this present life. For, seeing we cannot enjoy them without we live, a greater folly cannot be committed, then to hazard that life whereon that enjoyment is bottom'd. Nevertheless, 'tis agreed amongst men, contrary to their own principles, to look on this discourse as ridiculous: and why? because they have their reasons yet weaker then their bodies, as shall shortly be made appear.

### XXIV.

But, as it is onely by diverting his thoughts from considering the frailty of his life, that man runs into these extravagancies, and afterwards falls into this presumption of his own strength; so it will be requisite continually to lay before his eyes, how all his greatness, whether of  
body

## 20      The First Treatise,

body or mind which he assumes to himself, is entirely fix'd to this miserable life, which of it self is fasten'd to nothing, but expos'd to the assault of a thousand accidents. Nay, though no ill one befall us, yet the whole Machine of the world with an invincible force, labours incessantly to destroy our bodies: the motion of all nature daily carries away some part of us, our life is a building, whose foundation, nature, without intermission, undermines, and which will fall, when the props that sustain it, shall be ruin'd; nor doth any one precisely know how near, or how far he is off from this condition.

### XXV.

'Tis strange men can trust to their life as to something firm and solid; men, who have so continual and so convincing arguments of its infallibility. I mean not the deaths of those like themselves, whom every moment they see disappear; and who are as so many Trumpets, proclaiming aloud, that they are mortals, and that it will shortly be their turn to disappear too, as well as they. Neither speak I of unusual diseases, which are as so many lashes to waken them out of their Lethargy, and warn them to think of dying. I speak only of the necessity they lye under  
of



## Of the Weakness of Man. 2

of repairing dayly the waste of their Bodies by eating and drinking. What is then of more force to make them feel their own weakness, then, by this continual need, to convince them of the continual decay of that body they endeavour to repair and make good against that impetuous torrent of nature, incessantly hurrying it to death? Hunger and Thirst, properly speaking, are mortal Diseases; they spring from causes incurable, and if for some time we give a stop to the effect, yet in the end they carry it against all remedies.

### XXVI.

Let the greatest wit in the world be two days without eating, you shall presently see him languishing, without action, without thought almost, and solely taken up with the sentiment of his weakness and decay. There is a necessity of nourishment, to make those springs of his brain play, without which his Soul can do nothing. What deserves to humble us more than this necessity? yet is not this the most troublesome, since 'tis not the hardest to be cured; that of sleep is far more: that we may live, we must dye every day, ceasing to think and act like rational Creatures, and permitting our selves to fall into a condition wherein man is scarce distinguished.

distinguish'd from Beasts; and this state wherein we live not, carries away a great part of our life.

## XXVII.

We must undergo these necessities because God hath laid them on us. Nevertheless, it would be very reasonable, at least to look on them as marks of our weakness, since that partly to mind man of his abjection, it hath pleas'd God every day in this manner to reduce him to the state and condition of Brutes. In the meanwhile, such is the extravagancy of men, that they change into causes of vanity, that which ought most to humble them. There is nothing wherein they make appear, (if their abilities serve them) more pomp and magnificence, than in their Banquets; they pride themselves in this shameful necessity, and so far they are from taking thence an occasion of humility, that even it serves to distinguish them from others, when they are in a condition to do it with more state and ostentation.

## XXVIII.

'Tis an easie matter speculatively to persuade men of the weakness of their bodies, and miseries of their nature; though it be a task of much difficulty to make them draw this so naturally flowing conclusion,

to

## Of the Weakness of Man.

to wit, that they ought to set no value whatsoever leans on so tottering and weak a foundation as their lives. But they are subject to other weaknesses, which they do not only neglect, but are not convinc'd they are lyable to them. They have an esteem on their knowledge, their quick sight, their virtue, the strength, and comprehensiveness of their understanding; the fancy themselves capable of great matters. The common discourses of men are full of the Elogies they bestow on one another for these endowments of mind: and the propensity they have to accept without farther examen for currant, whatsoever is said to their advantage, is the cause, that, if they have any good quality, they take not their measures to judge thereof, from what it is really, but from that common Idea they perceive of it in others.

### XXIX.

But we ought to take for a very great weakness this propensity to judge of things not according to truth, but the opinion of others. For, 'tis evident, that a false judgement cannot give a real being to what has none. If then we are not humble enough not to take a certain complaisance in what we really have, let us at least not be so foolishly vain, as, upon the testimony

of another, to attribute that to our self which we may know we have not. Wherefore let us examine what it is that puff up: let us see what there is of real and solid in humane sciences and virtues, and let us at least lop off whatsoever we shall find to be vain and false.

## XXX.

Knowledge is either of words, deeds, or things. I easily grant, that men are able to make a great progress in the science of words and signs, that is, in the knowledge of the arbitrary connexion they have made of certain sounds, with certain Idea's. I can admire the capacity of their memory which are able to contain, without confusion, so many different images of things; provided it be granted me, that this knowledge is a great proof, not of our great ignorance, but also of our being almost incapable of knowing things; For, of it self it is of no price or benefit. 'Tis onely to come to the knowledge of things that we learn the sense of words; 'tis but the way and means, the end we seek after: yet this way is so long, these means so hard, that they consume us a great part of our life. Nay, to employ it wholly on this study; and the profit they thence reap, is to be  
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## Of the Weakness of Man. 29

learn't, that certain signs are set apart by men, to signifie certain things; without being at all advanced thereby towards knowing their nature. Nevertheless, so vain is man, that he can boast of this kind of science, nay, on it doth he build most of his vanity; because he hath not power to withstand and slight the approbation of those *Ignorant*s who are wont to admire such as are masters of it.

### XXXI.

Nor is there much more solidity in the knowledge of Deeds or Historical passages: How few are there true, how small the number of those that are exactly related in Histories? We may judge by such as we have had peculiar knowledge of, that have been written by others. Now where's the means to distinguish the false from the true, the uncertain from the certain ones? We may in general know, that all Historians whatsoever, fall short of the truth; if sincere, with a good intention, if otherwise, with a bad one: but, as he doth not advertise us when it is he swerves from truth, we cannot but be sometimes deceiv'd.

Even then, when we cannot say that Hi-

## 26 The First Cresset,

stories are false, how different are they from the things themselves? what Scholations are Exploits there related, that is separated from those secret motions which gave them life, and from those circumstances which contributed to give them success. They are therefore properly Skeletons, I mean, naked actions, or such as seem to depend on few springs, although indeed they were never produced, but with dependance on an infinite number of causes, to which they were fasten'd, and which prop'd them up, and gave them body. This kind of knowledge, then, very inconsiderable, and instead of breeding in man a vain complaisance, ought rather to humble him with the sight of his weakness; since at the same time, that I find his mind fill'd with such a number of Ideas, drawn out of Histories, he must also confess himself utterly unable to distinguish the true ones, from those that are not so.

### XXXII.

We may place to the same account, the knowledge we have of mens Opinions, several points which they have made subjects of their speculations; since they too make up a considerable part of what we call science. For, as if we had

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## Of the Weakness of Man. 27

Eternity of time to lose, we are not satisfi'd with informing our selves what things in reality are, but we must keep an account too of all the Fancies and Whimfies of others concerning them: or rather not being able to succeed in finding truth, we content our selves to know their sentiments, who have gone in quest after it; and believe for example, we are great Philosophers, or great Physicians, because we know on each particular point the opinions of several that are so. But, as we become not richer for being acquainted with all the dreams of those who have hunted after the art of making Gold; neither shall we in like manner become wiser for having our memories burden'd with their imaginations, who have sought after, but never found out truth.

### XXXIII.

Only therefore the knowledge of things, that is, that science which aims at satisfying our understandings with truth is, what can have any solidity in it. Yet should men, even in this, advance far, and make great progresses, they ought not nevertheless, therefore to set a value and esteem on their selves; since these barren knowledges are so little able to yield them any fruit or solid content, that one would

be full as happy in bidding them forthwith farewell, as in advancing them, by long toyle, to the highest pitch he can. Let a great Mathematician labour, and break his brain as much as he please, to find out some new stars in the Heavens, and trace the ways of Comets: We need onely reflect how easily we may dispence with this sort of knowledge, not to envy him, and be full as happy as he. And indeed, the content we take in them, rises not from the possession but acquisition of e'm. As soon as once we arrive there, they cease to be in our thoughts. 'Tis only the scrutiny and search which gives a diversion to our mind, because it is fed with the vain hope of an imaginary good which it promises it self in the discovery: but that once over, and it no more held up and animated by that hope, it must, to avoid tediousness, seek some other imployment,

## XXXIV.

But it is not sufficient that man draw motives of humility from the unprofitableness of these sciences; he ought moreover to acknowledge, that whatever can therein be attain'd by him, is almost nothing, and that the greatest part of humane Philosophy, is onely a heap of things obscure, uncertain, and even false. Nor need we  
any



## Of the Weakness of Man. 29

any other proof than what hath happen'd in our days. During the space of three thousand years, Philosophers, on several principles; have discours'd of nature: when, behold, from a corner of the world comes a man, who hath changed the whole face of Philosophy, and who pretends to make it appear, that all those who went before him, knew nothing of the principles of nature. Nor are these onely vain promises; for it must be confess'd, that this new comer gives us more light towards the cognisance of Natural Beings, than all those together. Nevertheless, what good luck soever he hath had in laying open the little solidity there, is in the Principles of the Vulgar Philosophy; yet he hath left in his own many obscurities, impenetrable by humane wit. For Example, what he tells us of Space, and of the nature of Matter, is the subject of strange difficulties; and I fear much those who are not startled at them, are rather led by Passion than Evidence. What greater Example can we have of the weakness of Mans Wit, than to find that for three thousand years together, those amongst men who seem'd to be the sharpest sighted, have busied themselves in reasoning about Nature: and yet after so much labour

labour, and in spite of the infinite number of Books they have writ on this subject, we are to begin again; and the greatest profit we can draw from their works, is to learn, that Philosophy is a vain employment, and that in it we know almost nothing.

## XXXV.

When ignorant people cast their eyes on those great Libraries, which one may, in a manner, call the Magazines and Store-houses of the thoughts of men; they fancy that man would be very happy, or at least very learned, who knew whatever is contained in those great heaps of Volumes, which they look on as Treasures of Light and Truth. But here they judge amiss: When all this should be got united into one head; yet would not this head be either better order'd, or wiser, or happier: It would but increase its confusion, and obscure and darken its light; and when all's done, this head would not differ much from a material Library. For as one cannot read but in one Book at once, and in that but one Page; so he that should have in his head all these Books, could not be able to apply himself at once but to one Book, and to one certain part of that Book. All the rest would in some sort be as much  
out

## **Of the Weakness of Man. 31**

out of his thoughts, as if he knew it not at all; and all the advantage he could draw thence, would be, that he could sometimes supply the want of Books, by searching with trouble in his memory for what he keeps there; and yet shall he not be so assured thereof, as if he at the same time, took the pains to consult his Books thereupon.

### **XXXVI.**

To comprehend therefore how small the science of men is, we must descend as it were by degrees to the low point whereunto it is reduced. Small would our knowledge be, were our Soul capable all at once to apply it self, to whatsoever is stor'd up in our memory; for even then we should know but few Truths. But we, as I just now said, are only capable of knowing one Object, and one Truth at a time: All other things are buryed in our memory, as if they were not there. Behold now our Science reduced to the knowledge of one only Object: But in what manner too do we know that? If it contains divers qualities, we reflect on but one at a time. We divide the most simple Beings into divers Idea's, because our Soul is too narrow to comprehend them all. All is too much for it: We must contract and lessen what

## 32 The First Crepuscle,

whatever we consider, or at least lopp off the greatest part, to proportion it to our littleness.

### XXXVII

The seeing, with our understanding, hath something like to that, with our Eyes; I mean the one is as short and superficial as other. Our Eyes pierce not into the depth of Bodies, the surface terminates their sight; the farther they extend it, the more confused it grows, and to view any thing exactly, we must lose the sight of all others. Objects, if remov'd far from us, are, by the weakness of the Organe wherein their Image is received, reduced to the smallness of the least bodies here about us. Those prodigious bulks we call Stars, to our Eyes are but Points, and appear to us almost but as Sparks. Behold the portraiture of the sight of our mind! 'tis but the bark and superficies that we know of most things. We, as it were, loosen from them a thin skin or film, to make thereof the Object of our thoughts, If the Objects be of any extent, we are confounded; we must of necessity consider them by piece-meal, and it often happens, that the multiplicity of parts we subdivide them into, brings us into that confusion we desired to shun: *Confusum est quic-*

## Of the Weakness of Man. 33

*quicquid pulverem sedum est.* If Objects be not near and present to our Senses, 'tis but a point thereof we often reach to; and we frame Idea's so weak, so small of the greatest and most dreadful things, that they make a less impression on our Understandings, than even the least of those which move and work upon our Senses.

### XXXVIII.

But here's not all yet; though what our Understanding can comprehend of truth be considerable; yet hath it not even of this a firm and assured possession: This often comes to be troubled by diffidence, incertainties. Falsity appears to us clad in Colours so like those of Truth, that we lose our selves, and know not where we are. Hence it is, that we lay hold on, and embrace Truth but weakly, and tremblingly as it were; nor do we arm and defend our selves against this incertainty, but by a certain instinct, and a certain sentiment, which makes us adhere to the Truths we know, in spite of the reasons which seem contrary thereunto.

### XXXIX.

Behold then to what a low ebb the knowledge men so much boast of, is reduced, *to wit*, to the knowing a small number of Truths one by one, and that in a weak

### 34. The First Treatise,

weak and diffident manner. But even of these Truths how many are almost useless; and of those that are useful in themselves, how few are so to us, and which may not prove Principles of Error? For it is another effect of the Weakness of Man, that even light blinds him sometimes as well as darkness, and that Truth as well as Falsity deceives him. And the reason is, that, conclusions depending ordinarily on the connection of several Truths, not on the knowledge of one only; it often comes to pass that one sole Truth imperfectly known, being by mistake look'd on as a sufficient guide, misleads us into Errors. For Example, how many are there who run headlong into indiscretions, led by the knowledge of this particular Truth, that we owe correction to our Neighbour? How many are there who authorize their debauches, by Maxims most true, touching Christian condescension and compliance.

#### XL.

If no track appear, we go astray, if many, we are confounded; and the quick sight of our mind, which discovers many reasons, and lays open to us large Prospects, is as capable of deceiving us, as a doltish stupidity that sees nothing. Often  
we

## Of the Weakness of Man. 35

we are deceived by the impression others give us whilst they communicate to us their Errors; and sometimes we deceive our selves, whilst we discover them in others; for we are inclined to believe, that they are wrong in all, whereas they are mistaken often but in part.

### XLI.

The discovering of Truth in most things, depends on the Comparison made betwixt Likelyhoods: But, what more deceitful than this Comparison? Or, what of it self carries less of likelyhood, being placed more in view by the manner of expression, and considered with more earnestness and passion, is capable of making a deeper impression in our minds, than many other things; which, though grounded on reasons far more solid, are proposed obscurely, and harkned to negligently, and without concern or passion. Hence the inequality of clearness, the inequality of application, and the inequality of passion, often counterpoise, or entirely overcome the advantage one reason hath over another, either in solidity or likelyhood.

### XLII.

But what adonishes most of all is, that the mind of Man being so weak, so narrow, so limited, so prone to go astray, is  
at

## 6      **The first Treatise,**

at the same time, nevertheless so full of presumption, that there's nothing it cannot believe it self capable of, provided there be any who in this particular do cajolle and flatter it. What is there more apparently above the understanding and reach of the most part of Mankind, particularly of the simple and ignorant sort, than to discern amongst the various Points disputed and contested among Christians, which are to be rejected, which to be followed? To decide rationally only one of these Questions, there's required a very great, and seldom found extent and comprehension of mind: What then shall we say when our concern is to decide them all, and, by comparing the Reasons and Motives of each Christian Society, to make choice of a Religion. In the mean time the Authors of new Heresies have perswaded a hundred millions of Men, that nothing herein surpass'd the strength of their own wit. Nay, even this has been the way, by which they have brought them over to themselves: Their followers have thought it a fine thing to be themselves Judges of Religion by a peculiar discussion of contested Points; and they have look'd on this right of judging thus put into their hands, as a considerable advantage the *Roman Church* had unjustly



justly taken from them. Nevertheless, we ought not elsewhere to seek for the cause of this presumption, than in the Weakness of Man. It solely proceeds from this, that Man is so far from knowing Truth, that he is ignorant of its Marks and Characters. Often he has but confused Idea's and Notions of the very terms of evidence, and certitude: and hence it is he applies them by hazard to all the idle glimpses that strike his sight. Whatever pleases him, strait becomes evident. Thus when an Heretick hath made his own fancies sacred, by the titles he gives them of undoubted Truths clearly contained in Scripture; presently he smothers all doubts which can be rais'd against them; nor does he give himself leave to consider them; or if he do, he only looks on them as objections and difficulties; and so takes from them all the force they had to make any impression on his mind.

**XLIII.**

If therefore humane wit be so inconsiderable even then when it bestirs it self, and is in search of Truth, what shall we say of it, when abandon'd to the weight of its own body, when it acts but by the Senses, as it happens in most part of Men.

This is what the Scripture teaches us; when it says, *That the Earthly dwelling presses down the mind, thinking on many things.* For, discovering to us in these words the natural activeness of the mind, which makes it able of it self to frame great variety of thoughts, and to comprehend an infinite number of Objects; at the same time it sets before our Eyes the condition whereto the mind is reduced by its union with a corrupt Body, and by the necessities of this present life; which so clog and weigh down the mind, though of it self never so active, penetrating, and comprehensive, that they confine it to a very small circle of gross and material Objects, amongst which it rovs continually; but with a motion slow and feeble, and which shews nothing of the excellence and greatness of its nature. In fine, if we look about, and consider all the Men in the world, we shall find almost all so sottish and stupid, that if Reason be not intirely extinct in them, at least it is of so little use, that it amazes one to think how a Soul can be reduced to such a Brutality. *A Canibal, a Brasilian, a Negro, a Greenland, or Laplander;* about what busies their thoughts? to hunt, to fish, to dance,

to

## **Of the Weakness of Man. 39**

to revenge themselves of their Enemies ;  
and that's all.

### **XLV.**

But, without travelling so far for Examples of Mans stupidity, what takes up the thoughts of our Labouring Men? They think on their work, of eating, drinking, sleeping, calling in their debts, paying custom, and a small number of such things. As for other matters, they are, as it were, unsensible ; and they are so accustomed to run this round in the little circle, that they become incapable of conceiving any thing beyond it. If one tell them of God, Hell, Heaven, of Religion, and the Precepts and Rules of Morality ; they either understand not, or in a trice forget what is said,, and their minds presently return again to this little circle of gross Objects, whereunto they are accustomed. If they are infinitely removed by their nature from that of Brutes, such as it in reality is ; yet are they little different from the conceit we have of them ; for we fancy a Brute to be a certain Animal, that thinks, yet thinks but little and seldom. whose Idea's and thoughts are confused and gross, and which is able to comprehend but a very small number of Objects. Thus we conceive a Horse to be an Animal, which thinks  
of

## 40 . The First Treatise,

of eating, sleeping, and running. For all that, this is not the Idea of a Horse; for a Machine thinks not at all: But it is the proper Idea or Notion of a stupid doltish Man; and to say the truth, few other thoughts need be super-added to these, to frame the notion of a wild *Tartar*.

### XLVI.

Nevertheless, the number of those who scarce think at all, and who are wholly employed about the necessities of this present life, is so great of those others, whose minds are in some motion and agitation, is nothing compar'd to it. For, even amongst Christians, the number of stupid ones comprehends almost all our Labouring Men, all our Poor, the greatest part of Women of low degree, and all Children, without exception. All these spend their whole life almost on nothing but the thoughts of satisfying the necessities of their Bodies, of finding out a means how to live, of buying and selling; and even of these things they frame thoughts confused enough. But of other Nations, particularly those who are the most Barbarous, it comprehends the whole mass of people, without any reserve at all.

### XLVII.

It is certain, that those who live by bodily

## Of the Weakness of Man. 41

dily labour, as all the poor in the world do, think less than others; and that this labour and work makes even their Soul more heavy. On the contrary, Riches which allow more liberty and leasure to entertain one another, as also those employments of mind which oblige them to discourse together, hinder their Souls from falling into so great a stupidity. The mind of a Lady at Court is more shining, active, than that of a Country Woman; and the mind of a Magistrate, than that of a Tradesman. But as there is more of motion, and more action, so there is for the most part more of malice and vanity; so much, that there is more of real good in an honest simple stupidity, than in this activity full of artifice and deceit.

### XLVIII.

In fine, to finish the Picture of the Weakness of Mans mind, we must moreover consider, that let his thoughts be never so exact and true, yet he is often hurried with violence from them by a natural disorder of his imagination. A small fly passing before his Eyes, is able to distract him, when in the most serious contemplation. A thousand Idle Idea's and Whimfies disturb and confound him, in spite of his teeth; and so little is he master of himself, that

that he cannot but cast a look at least on these idle vain fancies, taking off his thoughts from considering the most important matters. . . May we not with reason call this condition of Man a beginning of folly? for, as absolute folly consists in an intire disorder of the imagination; proceeding from hence, that the Images it represents are so lively, that the mind no more distinguishes the false from the true ones; so the power that the imagination has to set before the mind these Images, without the leave or consent of the Will, is a certain commencement of folly, and to render it compleat, there needs only an encrease of some degrees of heat in the brain, and make these Images more lively. So that betwixt the condition. of the wisest man in the world, and that of the most absolute fools, the only difference is some degrees of heat and agitation in the Animal Spirits. And we are not only forc'd to own our selves capable of folly, but moreover we must acknowledge that we feel and see it perfectly form'd in us; whilst we know not where it sticks, that it becomes not absolute by an intire eversion of our mind.

## XLIX.

Though our reason be weak even to the degree

## Of the Weakness of Man. 43

degree we have shewn ; yet is this nothing in respect of the Weakness of the other part of Man, *to wit*, his Will. And it may be said, comparing them together, that his strength consists in his Reason, and that his weakness springs from the impotency of his Will, to conduct himself by reason.

'Tis agreed on all hands, that reason is given to serve us for a guide during this life ; that by it we may distinguish betwixt Good and Evil, and know how to regulate our desires and actions. But how few are they, who make use of it to this purpose ; and who live, I say not according to Truth and Justice, but even according to their own reason, all blind and all disordered as it is? We are tost on the Sea of this world at the pleasure of our Passions, hurrying us sometimes this, sometimes that way, like a Ship without Sail, without Pilot : And it is not Reason which makes use of Passions, but Passions which make use of Reason to compass their ends ; and this is all the stead Reason stands us in for the most part.

L.

Often also Reason it self is brib'd and corrupted. It sees what ought to be done, is convinc'd of the frivolousness of the things

things we are carried away with: Yet can it not ward off the violent impressions they give us. How many have engaged themselves in Duells, at the same time deploring and condemning both this wretched Custom, and themselves for following it? Yet they had not the power to slight the judgment of those fools, who would have esteemed them cowards, should they have obeyed and yielded to reason. How many ruine their Estates in foolish expences, and reduce themselves to extreme miseries, because they cannot overcome the false shame they feel, not to do as others do?

What easier task is there than to convince the world of the little worth and solidity of whatsoever draws man after it? In the mean time, in spite of all these Arguments, this Bugbear of Reputation, of Honour, of Place, and a thousand of other things as vain and idle, lead and overturn men at pleasure; because their Souls have neither force, solidity, nor weight to fix them.

### LI.

What would one say of a Souldier, who, being advertised in that, in a Show representing a Skirmish, the Musquets and Cannons only charged with Powder, should  
never,



## Of the Weakness of Man. 45

nevertheless dop his head, and at the first discharge run away? should not one say, that his cowardice approached near to folly? And yet this is what we our selves do every day. We are warned, that the words and judgments of Men are as incapable of hurting, as they are of being any way serviceable to us, they can neither take from us our Goods, nor relieve or comfort us in our Evils. And nevertheless these words, these judgments are sufficient to trouble us, and discompose the quiet temper of our Souls. A wry look, an ill word makes us cholerick, and we prepare to return it back, as if it were something very formidable. We must be flattered and caressed like Children to be kept in a good humour; else in our fashion we fall a crying, as Children do in theirs.

### LII.

It is a thing most certain, that the impatience Men shew on all occasions, hath its rise from some passion. But the passions themselves spring from weakness, and the slender tye their Soul has to true and solid Goods. And, to understand this, we may consider that, as it is not weakness in our Body to have need of the Earth to sustain it, this being the natural condition of all Bodies; but we only then term it weak, when

when it hath need to be underprop'd by some thing that belongs not to it, when it must be carried, or make use of a staff, and is in danger of being overturn'd by every little blast: So the weakness of the Soul consists not in that it needs something of true and solid to sustain it, and that it cannot subsist as hanging in the Air, without being fastned to some Object: Or, if this be a weakness, 'tis an essential one to whatsoever is created, which not being self-sufficient, is forc'd to seek elsewhere something for its support.

But the true weakness of the Soul consists, in that it rests and leans upon nothing, as the Scripture says, and not upon things real and solid: Or, if it rely on some Truth, this Truth suffices it not, nor it hinders its need of a thousand other props, the want of which throws it immediately down into despair. This weakness of the Soul consists in that the least blast is able to bereave it of its repose; that the least-trifle, shakes, torments, and troubles it; and in that it cannot make head against the impression of a thousand things, whereof it self knows the falsity, and the nothingness.

## LIII.

This is in little the Image of Mans  
Weak.

## Of the Weakness of Man. 47

Weakness: And it is worth the while to take a particular view thereof, that one may observe its different strokes.

Although a Man cannot in this life have true repose, yet 'tis certain he is not always melancholly, or in despair. There is a necessity his Soul should sometime be fixt, because it is weak and unconstant, that it cannot even be in a continual agitation. The greatest misfortunes become tolerable in time, the sentiment we have of them is lost and vanishes away. Poverty, shame, diseases, the loss of our being abandoned by Friends, Parents, Children, gives us blows whose smart lasts not long; the agitation they give us by degrees grows less, till it quite ceases.

The Soul then at last finds some kind of repose, and it is common to all Men, to have sometime or other during their life a calm and untroubled disposition of mind; but that so fickle and unsteady, that almost any thing is enough to discompose it,

The reason is, because Man doth not maintain himself in it, by adhering to any solid Truth he knows clearly; but by leaning to a number of petty supports, and is as it were fastned by a world of weak and small threads, to a no less number of vain things, and which depend not on him. So  
that

that, as it always happens, that some of these threads break, he in part falls, and thereby receives a shake, which discomposes him. We are cajoled and carried away with the little circle of friends and approvers which environ us : For every one endeavours to procure himself such a circle, and usually composes it. We are carried away with the obedience and affection of our Servants, the protection of great ones, with our little successes, with praises, divertisements, and pleasures. We are amused with employments, with the hopes we nourish, with the designs we form, with the works we undertake. We are taken with the curiosity of a Cabinet, a Garden, a Country House. In fine, it is wonderful to think to what a number of things the Soul adheres, and how many little props and helps are necessary to keep it in repose.

## LIV.

While we are masters of these things, we know not how great our dependance on them is. But when they fail, as they often do, by our resentment for their loss, we learn, that we had a reality and affection to them. A broken Glass puts us out of patience; our repose therefore depended thereon. A false and ridiculous

## Of the Weakness of Man.

culous censure which an impertinent fellow shall make of us, touches us to the quick. The esteem therefore this impertinent fellow had, or at least, our not knowing the false judgment he made of us, contributed to our repose, and without our being aware of it, we rested and leaned thereon,

### LV.

We have not only a continual need of these vain helps, but so great is our weakness, that they are not able to sustain us long. We must change; else by our weight we should break them. Whilst Birds are in the Air, they cannot stay there without motion; nor easily in the same place, both because what sustains them is not solid and on the other side, they have not force and vigour enough of themselves to bear up against what drives them downwards. They must be in a continual agitation, and by new impulses given the Air, they must without intermission make it apt to support them. But as soon as they cease to make use of this Art, Nature hath taught them, like other heavy Bodies they fall to the ground. Our Spiritual weakness suffers effects like to these. We rest and trust to the Judgments of Men, to the Pleasure of Sense, to Humane Comforts, as to a

## 50. The first Treatise,

Air that keeps us up for a time: But, because things of this nature have no solidity, if we cease to stir, if we change not the Objects of our thoughts, we straight fall into melancholly and sadness, each Object in particular is not able to keep our Hearts up. It is by continual changes the Soul maintains it self in a condition it can away with, and that it hinders it self from being overwhelmed with grief and melancholly. Thus the Soul subsists only by Art. It tends by its own weight to discouragement and despair. Madness and Hell are the center of corrupted Nature. These in some sort we carry about us, even during this life, and it is only to prevent its feeling them, that the Soul bestirs it self so much, and searches employment out of it self, in so many interior Objects. To enslave the Soul perfectly to this Madness, one need but seperate it from all these Objects, and constrain it to think only on it self. And, as this is the proper effect of Death, that would precipitate all Mankind into this center of misery, had not God, by his Omnipotent Power, given to some other Byasses, which draw them up to Heaven.

### LVI.

It is not less true of the Will of Man  
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## Of the Weakness of Man. 51

considered in it self, and without the assurance of God, than of his knowledge and understanding, that whatever appears great in it, is naught but weakness; and that the names of force and courage, by which we heighten and raise certain actions and dispositions of the Soul, hides under them what is most cowardly and base. That which we take for running, is a flight; for rising, a fall; for constancy, lightness. That immovable and inflexible stiffness which appears in some actions, is naught but a hardness produced by the wind of Passions, swelling and puffing up like Balloons those they are Masters of. Sometimes this wind raises them high, sometimes throws them headlong down: but they are equally light and weak, whether high or low.

### LVII.

What is it makes so many betake themselves to be Souldiers, a profession wherein they must of necessity expose themselves to so many dangers, and undergo so much toil? Is it a desire to serve their Prince and Country? For the most part 'tis the least in their thoughts. 'Tis therefore because they cannot lead an orderly and regular life; 'tis because they would shun that labour their condition engages them to; 'tis because they love what they see

## 52      The First Treatise,

of licentious in the life of Souldiers; 'tis a weakness of their mind, an illusion of their imagination, flattering them by false hopes; and which, shewing them in a full light the evils they would shun, hides and conceals from them those to which they expose themselves.

### LVIII.

Do not think that gallant Man, who with so much courage and fierceness marches to the assault, does seriously contemn Death, or reflect much on the Justice of the cause he fights for. No, he's totally possess'd with the fear of the ill opinion the World would have of him, should he give back; and this opinion, like an Enemy, presses upon him, and permits him not to think on any thing else: And hence springs this his undaunted courage.

### LIX.

It is not unpleasant to cast ones Eye, on those, whom the World would have to pass for great Examples of humane force and generosity, in those passages of their lives, where they wanted that wind which drives them forward in their splendid and pompous actions: For there we shall see those pretended Hero's, who seem'd to out-brave Death, and laugh at what is most terrible, brought down by the least  
cross



## Of the Weakness of Man. 53

cross accident, and forc'd to own with shame their weakness. Look on *Alexander*, who had caused the whole Earth to tremble, and who in the field had so often affronted Death, seized on by a mortal sickness in *Babylon*. Scarce had Death appear'd to him open fac'd, but presently his Palace is filled with Sorcerers of both Sexes, with Priests and Sacrifices. There is no kind of superstition he had not recourse to, to shelter himself from that Death which threatned him, and which carried him out of the World at last, having first kill'd him with its only look, and reduc'd him to what was most base and despicable. Could he give us a greater evidence, that when he seem'd to contemn Death, he thought it far off, and that the passions he was transported with, cast as it were a Veil before his Eyes, which hindred him from seeing it?

LX.

Neither let any imagine, there was more of true courage amongst those Heathens, who seem'd not thus to have given themselves the lye, and who to the sight of the World dyed with as much courage, as they had lived. Let the Elogies and Praises, wherewith Philosophers, even to envy, heighten and raise the Death of *Cato*,

## 54      The First Treatise,

be as great and pompons as they will, 'twas but a real effective weakness that carryed him to that Brutality, which they look on as the height of humane generosity. This is apparent enough in *Cicero*, when he says, *That Cato ought to dye, rather than see the face of a Tyrant.* 'Twas therefore the fear of seeing the face of *Cesar*, that inspired him with this desperate resolution. He could not endure to see himself under him whom he had endeavoured to ruine; nor to see him triumph over his vain resistance. 'Twas only to find in death a Sanctuary against this *Spectrum* of a *Cesar* victorious, that carryed him to violate all the Laws of Nature. *Seneca*, whose Idol *Cato* was, allows him no other reason, when he makes him say, *Since the affairs of Mankind are in a desperate condition; let us place Cato in one of safety.* 'Twas his safety then alone *Cato* thought on, he only thought to remove from before his Eyes an Object his weakness could not endure the sight of. So that, instead of saying as *Seneca* does, *That with violence he set at liberty that Generous Soul, and contemner of all Humane Power: Generosum illum contemptoremq; omnis potentia Spiritum eiecit:* We ought to say, that out of pittiful weakness he could not stand an Object which all the Women and Children

## Of the Weakness of Man. 55

dren of *Rome* could gaze at without trouble; and that his dread thereof was so violent, that it forced him to leave this life by the greatest of all crimes.

### LXI.

Those calm Deaths, without the appearance of passion or fury, such as *Socrates's* was, might be look'd on as more generous. Nevertheless all this tranquillity, all this calmness, was but a small matter, since it only sprung from ignorance and blindness. *Socrates* believed he ought not to be afraid of Death, because, he said, he knew not whether it were Good or Evil. But thus he made it appear, he had but a slender notion or Idea of the condition Death reduces us to. For is it not a great and terrible misfortune not to know whether we shall be happy or miserable, when we are about to enter into a state of Being, which will continue for Eternity? Must not one be prodigiously insensible, not to be touched with that dreadful uncertainty, and to be in an humour, when just on the point of making this tryal, to be pleased yet with the discourse of ones friends, and take pleasure in that vain satisfaction, which one receives from the sentiments of love and esteem they then shew us? Yet this is what fill'd the Soul of *Socrates* that day,

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which

## 56. The First Treatise,

which, according to the opinion of Philosophers, was the happiest of his Life, viz. that of his Death.

### LXII.

If Vertues purely humane be meer Weaknesses, what shall we say of Mens Vices? What greater weakness than that of an ambitious person? He slights all the real and solid Goods of this life: He undergoes a thousand dangers, exposes himself to a thousand crosses; because he cannot suffer that another should have some vain pre-eminence over him. What greater weakness than to esteem and take pleasure as we do in a thousand ridiculous trifles, even then when we are perswaded they are such? Where is the Man that is not convinced 'tis a meanness to think himself worthy of esteem, because he is well clad, becomes a Horse well, is dexterous in striking a Ball, or walks gracefully? In the mean time, how few are those who are above these trifles, and who are not pleased when they are praised for them.

### LXIII.

What a weakness is it to find any gust in the divertisements of the World? Can a Soul be reduced to a meaner condition, and more unworthy of it self, than chasing away

away all other thoughts, to employ it self only about the care of carrying and moving the Body it animates, according to the cadence of some Musical Instruments; and in following certain brute Beasts which run after one another? Yet is this almost all that makes up the divertisements of Princes and great ones. This privation of rational thoughts, this total application of the Soul, to some Objects gross, vain, and useless, creates what is pleasant in all Games. The less Man acts, as Man, the more content he is. Those Actions where Reason hath the greatest share, become troublesome, and quite tire him. The bent of his Nature, is to reduce him as much as can be to the condition of Brutes.

LXIV.

Let Man dissemble as much as possible: he can his own weakness, he is nevertheless sensible thereof: He endeavours what he can to redress it; but so void of Light and Reason is his carriage in the search of remedies, that instead of diminishing, he augments it. The true end and aim of the ambitious and voluptuous Man, is but to underprop and hold up his weakness by some externe support. The ambitious strives to do it by Lustre and Authority.

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the voluptuous by Pleasures. Both the one and the other seeks to satisfy their indigency ; but both are equally unsuccessful, because they do but increase their necessities and want, and by consequence

\* *Chrys. hom.* their weakness also. *What, 79. in Joan.* says \* *St. Chrysostome, doth distinguish Angels from Men, but*

*that they are not needy as we are?* Thus those who need the least, come nearest to them, and those are the farthest off, who need the most. *He who needs,* ( says this Father in another place ) *many things, is a slave to many things, is himself the Servant of his Servants, and depends more on them than they on him.* So that the increase of Worldly Goods and Honours, being but the increase of our slavery and dependance, reduces us to a more real and effective misery.

### LXV.

Let us not therefore seek for strength in the Nature of Man. On which side soever we look on it, we shall find naught but weakness and impotency. In God only, and his Grace we ought to seek for it. 'Tis he alone can enlighten our darkness, fix and settle our Wits, sustain our Temporal Life as long as he pleases, and at last change the weakness and infirmities  
of

## Of the Weaknesses of Man. 19

of our Souls and Bodies into an everlasting state of strength and glory. Whatsoever hath been said of the Weakness of Man, serves only to exalt and heighten the power of that Grace which supports him. For what force must not it have to make a Nature so corrupted, so weak, so miserable; victorious over it self and Hell, to raise it above all things, and make it overcome the World, with whatever it hath of deceitful, pleasing or terrible. *Magnus gratia opus est, ut cum omnibus amoribus terribus erroribus vincatur hic mundus.*

### LXVI.

But if it be true, that nothing doth more manifest the power of Grace, than the Weakness of Man; one may say so, that nothing doth so much lay open and discover his weakness, as the Grace and Lights God Almighty gives him; and that in some sort the infirmities of Nature are more conspicuous in those whom God hath the most favoured with his Grace. It deserves not so much our wonder, that Men surrounded with darkness, neither knowing what they are, nor what they do; following only the impressions of their Senses, and the capricious humour of their imagination; should appear light, inconsistent and weak, in all their actions. But who

## 60 The First Treatise,

who would not believe that those whom God hath enlightned with such pure knowledge, to whom he hath made known their double End, two Eternities, one of Beatitude, the other of Misery, attending them, who have their Souls brim-full of those great and dreadful Objects of a Hell, of Devils, of Angels, of Saints, of a God, that dy'd for those who shall prefer him before all things else: Who would not have thought, I say, that they would have been out of the reach of, and incapable to be moved by the trifles of this world? And yet it is not so: Even their Hearts are often sensible of the least things. They are mov'd at a cold entertainment; an uncivil word shakes them. Sometimes they sink under the slightest temptations, even then when God gives them the Grace to overcome the greatest. Moreover they experience themselves subject to a thousand passions, a thousand idle thoughts, a thousand irrational motions. The sopperies of the world disturb their most serious meditations: And if they do not fall downright into the precipice of sin, yet they feel a certain weight and bent which drives them that way, and at the same time perceive they have no power to hinder their falling thither; and that if God should  
abandon



## Of the Weakness of Man. 61

abandon them to themselves, they should in a moment be absorp'd.

### LXVII.

Thus it is, that they are the Men, who to speak properly, are aware of their poverty, and can say with the Prophet, *Ego vir videns paupertatem meam.* Worldly Men are poor, and weak without knowing it. 'Tis when he would make use of his strength, that a sick man knows the want thereof: 'Tis but when we endeavour to resist and make against the torrent, which drives us down, that we know its rapid violence. Pious Men therefore are only they who know their weakness, because they alone endeavour to overcome it; and though indeed they are victorious in things of most importance, yet it is with so many imperfections, and so many faults, and at the same time they perceive so many other things, wherein they overcome not; that they have but so much more reason to be convinc'd of their own misery.

### LXVIII.

Not only then the most imperfect, the least illuminated, and those to whom we give the name of weak, ought to say to God, *Have mercy on me O Lord for I am weak.* But the most perfect, the most strong, and those who received the most light, and greatest favours from Almighty God. For the proper effect

## 62 The First Treatise, &c.

effect of this light is to make them see further into, and have a deeper sentiment of their own meanness and misery, and to make them acknowledge before Almighty God, that they are nothing but darkness in their Understanding, nothing but weakness and unconstancy in their Will; that their life is only an Image which passes away, a Vapour that of it self is dispers'd. 'Tis this Light that makes them cry to God with the Prophet; *My Being is but a nothing before thee, Et substantia mea tanquam nihilum ante te.* And that, taking thus from them all confidence in their own strength, vilifies and annihilates them in their own sight, fills them at the same time with admiration of the Infinite Power of God, and of the incomprehensible Abyss of his Wisdom; and so makes them throw themselves into his Arms by an humble confidence, acknowledging that he alone is able to support them amongst so many diseases and weaknesses, who is able to free them from so many evils, to make them victorious over so many enemies; finally, that it is only in him they can find that Strength, that Health, that Light which they cannot find in themselves, nor in all the other Creatures besides.

*The End of the first Treatise.*

Second



## Second Treatise.

### *Of Submission to the Will of God.*

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#### First P A R T.

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*Doce me facere voluntatem tuam, quia  
Deus meus es tu.*

#### I.

**T**HE most general difference the Holy Scripture puts betwixt Just Men and Sinners, is, that the first walk in the ways of God, the second in ways of their own. So that he hath summ'd up the disorders to which Gods Justice abandon'd the Heathens into this one saying, comprehending them all: *Dimisit omnes Genti ingredi vias suas:*

## 64 Of Submission Treat. II.

*tuas : He left all Nations to walk in their own ways.* On the contrary the Prophet concludes all the instructions JESUS CHRIST was to give the world in this other : *He shall teach us his ways. Docebit nos vias eas.*

### II.

Now to know what it is to walk in ones own ways, we need but consider what St. Paul says in another place, of the condition of Men before Faith. He says, then, that they walk'd in the vanity of their own sentiments, and follow'd the will of the flesh, and their own thoughts. *Ambulantis in vanitatis sensus sui, facientes voluntatem carnis & cogitationem.* On the other side, to know what it is to walk in the ways of God, we need but take notice of this passage of St. Peter, where, speaking of what the Faithful newly converted should propose to themselves to do, he says, That they ought to resolve to lead the rest of their life in following the Will of God, and not the desires of Men, *Ut jam non desiderijs hominum sed Voluntate Dei quod reliquum est in carne vivat temporis.* So that, to follow ones own will, is to walk in ones own way, and to live like a Heathen : And to follow the Will of God, is to walk in the way of God, and to live like a Christian

### III.

III.

Hence the first Motion Grace inspired into St. Paul, when perfectly converted, was to make him say to JESUS CHRIST. *Lord what is thy Pleasure that I should do?* Domine, quid vis me facere? And this Motion of Grace carried with it a renouncing of all his life past, in which he had only follow'd his own inclinations; a firm resolution to follow the Will of God during the remainder of his life; and an hearty desire of coming to the knowledge of it. So that in some sort it comprehended all the Vertues St. Paul practic'd afterwards; as the Tree and Root contains the Fruit which the Tree is to produce in its proper season.

IV.

There is no Christian who ought not to say to God by the Example of St. Paul, *Lord, what is it thy Pleasure that I should do?* Nor is it enough to say it at the beginning of ones conversion; 'tis a protestation to be renewed without intermission all ones life; because our own Will, which never dies in us, is alway endeavouring to repossess it self of its Empire, and to abolish the Reign of the Will of God.

We ought always to desire to know the Will of God, because our ignorance every moment

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moment hides it from us. We ought always to have a desire of following it, because our concupiscence never ceases to draw us from it, that it may carry us to what it loves. But to the end this desire, this protestation of obeying God prove not unfruitful, and remain a meer notion without effect, it will be profitable seriously to meditate what it is to follow the Will of God, and in what manner we ought to practice this essential duty of Christian Life, in all the particular Rencontres of ours. And to do this, we must first know what is the Will of God we intend to follow.

### V.

The Holy Scripture, and the Doctrine of the Church, obliges us to look on the Will of God in two manners. First, as the Rule of our Duties, prescribing us what we ought to do, shewing us the dispositions we ought to aim at, discovering to us what we ought to desire, what to shun, whither to tend; condemning all Evil, and commanding all Good. Secondly, as the cause of whatever happens in the World, except sin; efficaciously producing whatever is good, and only permitting evil, to draw good out of it.

### VI.

## VI.

- According to the first conception, the Holy Scripture gives the Will of God divers names, all denoting the same thing. 'Tis that *Law Eternal*, whereof St. *Austin* speaks so often, forbidding us to disturb, and commanding us to preserve the order of Nature; and which, placing Man betwixt God, and Creatures corporeal and inanimate, forbids him to settle his love on any thing but the Sovereign Being; since he cannot do that but by leaving the rank and place he has in the order of things, and putting himself under what is either his inferior or equal. 'Tis that *Divine Justice* which sparkles in our Souls, as the same St. *Austin* says; rendring whatsoever is conformable, if amiable to us, though otherwise we should find nothing therein which would draw our love. It is but in loving and following this Justice, that Men are Just; and it is by receding from it that they become unjust and sinners.

These are those *Judgments*, those *Justifications*, *David* speaks of so often, that is to say, those Just and Holy Rules and Ordinances instructing Man what he ought to do; and which are written in God himself, because they are nothing but his all Just, and all Equitable Will. It is that *Wisdom* the

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the Wise Man speaks of in all his Books, which one ought to thirst after without intermission, that one ought to search for, *like Silver*; that serves us for a guide in our way, and that dwells in God, and with God. *Omnis sapientia a Domino Deo est, & cum illo fuit semper, & est ante eum.*

These are those *Commandments* and *Precepts* the Scripture calls *Eternal*, and which it enjoys us to have always before our Eyes; and keep close in our Hearts; which ought to walk with us; which ought not to leave us in our sleep, and which ought to be the first Object of our thoughts when we awake. *Liga ea in corde tuo jugiter, cum ambulaveris gradientur tecum, cum dormieris custodiant te, & evigilans loquere cum eis.*

It is that *Light*, which makes us be the *Children of Light*; which is the cause that some walk in Darkness, others in Light, according as they either leave or follow it. *Quia mandatum lucerna est, & lex lux.*

It is that *Truth* according to which it is said of the Just, that they *walk in Truth*, that they *are in Truth*, and that they *do the Truth*. Lastly, it is God himself; for all these names signifie but the Will of God, and the Will of God is God himself.



VII.

This Justice, this Law, this Divine Truth, is made manifest to us by the Holy Scripture, and particularly by the New Testament. And it is one of the senses of this Verse of St. Paul. *Iustitia enim Dei in eo revelatur ex fide in fidem.* But the outward revelation serves for nothing, if interiorly God does not enlighten our minds, if he doth not shine in them as Truth and Light, and if he do not there make manifest the Beauty of his Justice. Wherefore it is said, *That there was a True Light enlightning all Men coming into this World. Erat Lux Vera quæ illuminat omnem Hominem in hunc Mundum.* That is to say, Men are not enlightned but as far as it pleases this Divine and uncreated Light to shine in their Understandings.

VIII.

It is by following this Justice, by conforming to it, by loving and desiring it, that Just Men increase in Justice. By departing from it Men are unjust, wicked, corrupted, disordered; because this Justice is Essential Order, Essential Vertue, Essential Holiness. And as this Justice is God himself, so it is evident, that the Love of this Justice, is the Love of God, and that it is the same thing with Charity, and that  
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to act by the love of Justice, is to act by Charity, and by the Principle of the love of God.

**IX.**

Hence we may see, that one may have Charity, and act by the dictates thereof, though he know not so much, and that sometimes one is, and acts without Charity, when he thinks himself lively moved thereby. For there are certain persons, who, finding in themselves no sensible devotion towards the Humanity of our *Lord Jesus Christ*, and reading sometimes the story of his Passion, without any tender feelings or favour, imagine they love him not, because their love is not accompanied with this sensible devotion. But, if these self-same Persons have in great horror sin and injustice, if they love the Law and Justice of God, if they esteem that Righteous and Holy, if they effectually yield obedience to it, and not sin, should God even promise them impunity: They truly love **JESUS CHRIST** as God, because he is this Justice, this Wisdom, this Eternal Law which they love. On the contrary, there are some, who feel in themselves sensible motions, for **JESUS CHRIST**, who shed tears when they read what he had suffered for us; and never-

Part. I. To the Will of God. 71

vertheless have no true love for God, because they love not *Justice* and *Judgment*, as the Scripture speaks; they are not pierc'd through with a certain sentiment, which makes us feel the Law of God as all amiable, all just, and which makes us submit with all willingness and love.

X

With these thoughts, with this sentiment *David* was lively touch'd, when in his *Lay Psalms*, he cries out, The Law of God is all pure, by its Beauty drawing Souls to it. *Lex Domini immaculata, convertens Animas*. The Ordinances of God are Faithful, they never deceive their Followers: They give Wisdom, not to the Proud who resist, but to the Humble who submit. *Testimonium Domini fidele, sapientiam prastans parvulis*. The Justices, that is, the all Equitable Wills of our Lord, are Rightness it self, and they fill Souls with Joy. *Justitie Domini Recte, letificantes Corda*. His Commandments are full of Light, and clear the Eyes of the Soul. *Præceptum Domini Lucidum, illuminans Oculos*. The Fear of our Lord is Holy; it passes not away like that of Men, it endures for ever. *Timor Domini Sanctus, permanens in sæculum sæculi*. The Judgments of God are Truth it self, they  
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are just of themselves. *Judicia Domini Vera, justificata in semetipsa.* They are to be desir'd above all the Riches of the World, and are sweeter than the most delicious Honey. *Desiderabilia super Aurum pretiosum multum, & dulciora super Mel & fatum.* All these expressions come from a Soul transported with the Beauty of the Law of God, of his Justice, of his Righteousness, of his Sweetness; and which strains it self to express the motions it feels, the motions God causes in it, at the same time he makes this his Divine Law shine and sparkle in its Spirit.

### XI.

The Church is so fully perswaded, that this Love of the Law of God is the foundation of Christian Piety, that therein consists true Charity, and that meditating on this Law ought to be our continual entertainment; that whereas she divides and assigns to different days the instructions of the Scripture, and the rest of the Psalms; laying no obligation on us to consider and ponder them every day, she appoints us for our daily food that admirable Psalm, in which *David*, in such a variety of expressions, asks of God the Knowledge and Love of his Law. And this to the end, that reciting it each hour of the day, it should

## Part I. To the Will of God. 73

should be to us a continual admonisher, not to loose sight of this Divine Light, capable of guiding us in the darkness of this life, and without which we always go astray.

### XII.

Whatever is contained in this *Psalms*, is reduced to that Prayer of St. Paul, *Dominus, quid me vis facere?* or to this Verse of another *Psalms*. *Doce me facere voluntatem tuam, quia Deus meus es tu.* Teach me to do thy Will, because thou art my God. All the Verses of this wonderful *Psalms* say but the same thing, though in different expressions. As for Example, when the Prophet in the beginning says: *Beati immaculati in via, qui ambulant in lege Domini.* He acknowledges to God Almighty, that he admires the happiness of those who observe his Law; and so makes known the desires he has to imitate them. Now this desire made known to God Almighty, is a Prayer, by which he begs Grace to know his Law, and strength to fulfill it. So when he declares, that those who sin, do not walk in Gods ways. *Non enim qui operantur iniquitatem in viis ejus ambulaverunt.* It is as if he cast a look of anger on the life of disorderly people, and a look of love and holy jealousy on that of the good: And

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this two fold regard ; containing in it the love of Justice, and a hatred of Injustice or Sin, is a double Prayer, whereby he begs of God the Knowledge and Love of his Law. It would be easie for me thus to run over all the other Verses, to shew that they all aim at the same Mark.

## XIII.

The frequent repetition of the same Prayer, shews evidently there is none more important; wherefore it is good to look into the bottom of it, and to know of what extent it is : And this we may learn from the manner St. Paul has express'd it in, saying, *Lord, what wouldst thou have me to do ? Domine, quid me vis facere ?* First, 'tis remarkable, he demands not of God what in general is to be done, or what a Christian is obliged to do ; but he asks what he himself in particular ought to do. His desire is not only to be instructed in the common duties, but also in the particular ones. For certain Laws of God are in some sort general, because they ought to be kept by all ; and there are others particular, relating to each ones peculiar and different disposition. Every one hath received some gift from God Almighty proper to himself; and we must have a care not to desire to serve God in  
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## Part I. To the Will of God. 75

the gift proper to another. God expects not from all the same things. What is a Vertue in one, may be a Vice in another. In some sort every one of us have a different way allotted to lead us to God, and our Prayer must be, that he not only would make known to us the common road, but also the path particularly appointed us. *Domine, quid me vis facere?*

### XIV.

These words may be a preservative for us against a deceit ordinary amongst persons of Piety, which is to think little on their own obligations, and much on those of others: There are some well skill'd in the duties of Kings, Great Ones, Masters, Servants; who know what the Confessarius, the Penitent, what the Rich and the Poor ought to do, but are ignorant of what is to be done by themselves, They are busie people in other mens affairs, but mind not their own. They are full of words to edifie and instruct others, but for themselves they are poor and barren of all. The reason is, they do not sincerely pray to God, that he would make known unto them what he would have them to do. For one of the first Lights he would give them, would be to apply their thoughts much about themselves, and little about

others.. *Et quæ præcipit tibi Deus illa cogita semper.* Think always on that, which God hath commanded thee to do, says the Wise Man. There is therefore no time left us to think on what others are commanded to do, unless God himself commands us to think thereon; and that even these thoughts of ours, make up a part of our own devoirs, and that they are a help for us to comply more faithfully therewith. For it is not absolutely evil to make the obligations of others, part of our own meditations; but we must not stick there, we must apply to our selves what we find to be the duties of others.

## XV.

There is almost no knowledge of any thing so peculiarly belonging to others, which makes us not understand some duty and obligation peculiar to our selves, and which may not be reduced into practice for our edification, had we the same care to draw profit from the Spiritual Riches passing through our Souls, as the covetous have to gain by those Temporal ones passing through their hands,

We are, for Example, acquainted with the dangers which attend the condition of great Ones, the multitude of obligations wherewith they are charged, and the difficulties  
they



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they meet in acquitting themselves. Let us thank God he hath not made us Great. Let us pray for those that are, let us give God thanks for such as comply with their condition, let us admire their Vertues, let us grow better by their Example, and humbler by comparing our selves to them. We know the difficulties waiting on Priesthood: Let this thought extinguish in us all desires of a condition so high, and so dangerous: Let it prompt us to beg of God, that he would bestow on his Church Holy Priests, that he would Sanctifie those that are. We have some *Items* to take notice of the disorder of several Monasteries; let this provoke us to lament before Almighty God, and entertain sentiments of fear; for they are so many marks of Gods wrath on his Church, whose sad effects we also ought to stand in dread of, if by humiliation and penance we have not a care to prevent them. Thus whatsoever we know of others, will be profitable to our selves, and these knowledges, instead of making us wander out of our selves, will be a means to bring us home to our selves.

XVI.

3. St. Paul, asking of God what he would have him to do, does not ask speculative knowledges useless for the conduct

of his life : No, he asks Knowledge necessary for action. *Domine, quid me vis facere ?* Hence we learn, that the Lights and Knowledge it is lawful for us to beg and look for at the hands of God Almighty, are those for action, those that are necessary for the guidance of our steps. *Lucerna pedibus meis verbum tuum, & lumen semitis meis.* We ought not to ask of God that we may see far about us ; it suffices to see where we ought to set our feet, and that God make his Will known to us, still as we are to execute it.

The farther we cast our sight, the less clearly do we see the way we walk in. And for this reason it is the Wise man tells us, That true Craft consists in knowing ones own, not the ways of others. *Sapientia Callidi est intelligere viam suam ;* and that the Crafty Man is always employed in considering carefully where he shall place his steps ; *Astinus considerat gressus suos.*

## XVII.

But this way we out to know, these steps we ought to guide, do not only point out the exterior actions, which we are to regulate according to the Laws of God ; but also the interior motions of our Soul. For the Heart hath its steps, its way, and these are nothing but its affections, that  
is

## Part I. To the Will of God. 79

is to say, its desires, its fears, its hopes ; which we ought endeavour to render conformable to the Law of God, by loving only what that approves of, and rejecting what that condemns.

### XVIII.

Lastly, St. *Paul* demands of God in general, that he would make his Will known to him, *Domine; quid me vis facere?* he excepts nothing. He offers God a Heart prepar'd to put in execution all his Orders: and hereby teaches us, that, when we beg to know Gods Will, we must have a sincere desire to know it wholly, and that we ought not to have in our hearts certain wilfull reserves, by which we wish not to know it in some particular point, lest we should thereby be obliged to execute it. For, one of the greatest and commonest defects of Men, is, not to desire to know Gods Will, even then when they seem with greatest order to beg the Grace of knowing it. We have almost all of us certain defects, which we would not have touch'd, and which we hide as much as possible from God, and from our selves. And for this reason St. *Paul* doth not only wish that the *Colossians* should know the Will of God, but he wishes moreover that they should be replenished therewith, *Ut impleamur*

*mini agnitione voluntatis ejus.* that is to say, that there should be no secret corners in their Souls; in their Hearts, where this Divine Light should not enter and shine; and that they should have no voluntary affections or ties, which should hinder God from filling them with his Knowledge and Grace.

## XIX.

How many do we see that daily spend whole hours in meditation, who, notwithstanding, never reflect on those faults, which all the world sees in them, and themselves alone are ignorant of all their life long? It is because at the first they made reserv'd Cases of them. They unfold and lay open to God all the rest of their Heart: but they take special care not to discover that corner, where they have plac'd those imperfections they cherish. In the meantime they make general protestations, that they desire nothing more than to know the Will of God. They daily recite this Psalm, wherein this only Prayer is found; and it seems to them, they say it from the bottom of their Hearts: But, besides that Heart from which they pronounce these Prayers, they have another that disavows them; they have one Heart for God, and another for themselves. They have one, desirous

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sirovs of obeying God, in some things not very troublesome; they have another; which being ty'd to certain other things, will not know that they are evil. And thus they are to be numbered amongst those the Wise Man threatens in these words. *Va duplici Corde. Woe to those that have a double Heart:* And amongst those of whom he says, They shall not prosper; because they walk in a double path, *Cor ingrediens duabus viis non habebit successum.*

XX.

Hence we learn, that it suffices not to ask of God the Knowledge of his Will; if we beg not also this simple and single Heart, having no other desire than that of fulfilling it: Wherefore the Prophet does not only call those happy, who only own to God a desire of knowing his Will, but those who desire to sound the bottom thereof, and seek after it with their whole Heart: *Beati qui scrutantur testimonia ejus, in toto Corde exquirunt eum,* who do not only limit themselves within the desire of serving God, but who can say with the same Prophet, *In toto Corde meo exquisivi te, ne repellas me a mandatis tuis.* These are those Just ones, whom their simplicity guided in the right way. *Simplicitas justorum dirigit eos.* Be-

cause God never fails to enlighten those who have no other desire than that of following him.

## XXI.

Many there are who require Exercises of Devotion for the Morning; and which are prescrib'd them by others, according to the knowledge and motions of Piety each one hath. But none seems more natural, nor more profitable than an oblation of ones self, such as *St. Paul's* was to Almighty God for fulfilling his Will all the day; to beg of him the Grace to know it; to fore-see ones own actions; to order them according to the Light and Knowledge he gives us; and to beseech him to give us strength to fulfill what he vouchsafes to let us know of his Will. For we ought not to be satisfied when we have in General ask'd of God Almighty, that he would instruct us touching our Duties; but we ought to have recourse to, and consult him on each particular action, and that not only about the exterior part thereof, but also about the interior dispositions requisite, that in the day time we may endeavour to practice them accordingly. Thus we shall observe the counsel of the Wise Man, advising us to entertain our selves with the Commandments of God from our awaking.

ing in the Morning : *Et vigilans loquere cum eis.*

XXII.

This is properly the Idea St. *Austin* fram'd to himself of true Devotion or Piety. Wherefore having in his Third Book of the *Trinity*, a mind to give us the Pourtraiture of a Wise Man, that is a true Christian, he describes him in these words. *Let us conceive in our minds a Wise Man, whose Soul is enlightned by that Truth which is Eternal and Immutable. WHO CONSULTS IT ABOUT ALL HIS ACTIONS, WHO NEVER DOES OWN WHICH HE SEES NOT IN THIS TRUTH THAT HE OUGHT TO DO IT, to the end, that obeying and submitting himself thereto, he may act and do like a Just Man.* But we ought not to fancy, that those who are not wise, that is, are not arriv'd at this degree of perfection, are thereby dispens'd from consulting this Law. Their obligation is as great as that of the Wisest : Nay, they are not such, because they do not consult it, and so it is impossible they should do well ; since to do well, is nothing but to love this Law, and to submit, and follow it in all our actions.

## XXIII

But it ought not to suffice, that we only, at the beginning of the day consult Gods Law and Justice; we must as much as possible endeavour never to loose the sight of it: And above all, when any new thing presents it self to be done which was not in the order of those we had propos'd to do; we must cast a look towards God to ask of him what he would have us to do, and to consult his Law how he would have us carry our selves in it. So that it seems one cannot frame a better Idea of Christian life and Piety, than by considering it as a life of 'continual attention to what God requires of us in each condition, and each action, whether exterior or interior: And that it is this disposition the Prophet tells us of, when he says, *Providebam Dominum in conspectu meo semper*. For, this regard towards God, is the regard of a Slave towards his Master, of a Son towards his Father, at once containing a sincere desire of knowing his Orders, and a preparation of Heart to follow them. Properly this Exercise is that which may be call'd *The Exercise of the Presence of God*, so much recommended to us in Books of Devotion. In fine, 'tis that which God himself recommended to *Abraham*, when he



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he order'd him to walk in his Presence, *Ambula coram me & esto perfectus*. For, to walk before God, is to have God present, 'tis to consult his Law continually, and to guide ones self by his Light: For, this Light, and this Law, are but one and the same thing.

### XXIV.

There is this difference betwixt exterior and interior actions, that it is much better known whether the exterior be conformable, or contrary to the Law of God, than it is of interior ones; which are often hid in the mists raised by concupiscence; so that we cannot ascertain our selves we have the bottom of our Heart in the state as God would have it, But as it is impossible for us to free ourselves of this uncertainty, so ought we not to leave off the care of regulating our exterior; the reformation of it being a means to the interior reformation of our Souls. Wherefore, though we have not yet sentiments such as we ought, we must not omit doing what we ought to do. If we find motions of Pride within, let us endeavour so much the more to shew our selves humble without: If we find any Bitterness of Heart against any one; it is the Will of God we should not have any regard thereto, but

but that we should behave our selves towards him, as if we had our Heart full of Love and Tenderneſs. Nor is there any Hypocrite in this manner of proceeding: Since it is grounded on Truth, and that; if it be not conformable to thoſe motions which are on the ſurface of our Soul, yet is it commanded by that portion of it, which guides and rules the exterior parts of the Body.

## XXV.

This is the only means to come to conſtant and uniform Piety; a Piety which only follows God, which conſults not ones own ſentiments, humour or inclinations; and which outwardly ſhews only ſuch humours, ſuch ſentiments as are conformable to the deed we are doing. If the occaſion happen wherein it is fit to be gay and merry, let gayity and mirth be ſhewn; if to be ſad, let ſadneſs appear. There are certain occaſions wherein tenderneſs, truſt, cordialneſs, compaſſion ought to be ſhewn: In theſe let us endeavour to excite in our ſelves ſuch motions and ſentiments, as our reaſon guided by the Will of God tells us, are then convenient and profitable. If it be not poſſible to have a lively ſenſe thereof, at leaſt let us bear the marks of them in our exterior; and by this means we may  
hope

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hope God will give us the Grace to regulate our interior motions, as for the love of him we have already fram'd our exterior actions.

**XXVI.**

Skilful Courtiers have no humours of their own; they borrow all theirs from those they have a mind to please. 'Tis their interest which in them produces that superficial joy, that apparent sadness, those pleasant looks, that general complacency which appears without. True Piety in some sort imitates this procedure, only changing the Principle: For, whereas interest is the Rule Men of the World guide themselves by, Pious Persons take the Law of God for theirs, in which they see both the way how they ought to treat with each particular person, and the interior disposition they ought therein to have. If in themselves they feel this disposition, they cherish it; if not, they endeavour what they can to procure it; at least they imprint it in their exterior actions by little and little, to work it into their Hearts.

**XXVII.**

Several, who have near at hand observ'd a great Servant of God, who at present is the Ornament of the Church of *France*, say, that he hath divers looks, according

according to the variety of actions he applies himself to. He hath one for the Altar and Church, in which a profound recollection is to be observ'd; another in civil conversation, shewing chearfulness; a grave and serious one, where Authority is to be made use of; and another fit and complacent, where fit occasions require such.

## XXVIII.

There is not a more excellent practice of Mortification than this, to suppress all our humours and inclinations, to level and smooth all their unevennesses, and to make only such motions appear, as reason prompts us to in every action. This Mortification is a hidden one, for none takes notice of it; it is a constant continual one, because our inclinations are always found mixt in what we do, never ceasing, whether in solitude or company, to put us by the order God hath appointed. This Mortification gives not to any subjects of complaint; the Family is unconcern'd: Physicians, whether Spiritual or Corporal, never forbid it: Nay, it even gives us leave to hide the Mortifications of our Mind under Corporal Refreshments, when Reason orders us to allow and submit our selves thereunto; moreover it makes us  
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lay aside certain demeanours which often contribute to nourish the vanity we take in Mortification, when we have left the practice of it.

### XXX.

Besides, nothing brings to our knowledge more acts of Vertue fit to be put in practice, than this continual attention to the Law of God, because nothing more blinds our Eyes from discovering them, than giving our selves up to the guidance of our own inclinations. 'Tis this attention which teaches us to contribute, as far as Christianity will give leave, towards the divertisement of others in conversation; to insinuate our selves into their affections, by a complacency without affectation; to suffer their importunities; to admonish them of some faults, but that by ways sweet and proportion'd to their humours; to shun crossing them to no purpose; it teaches us to hold our peace when we ought, to speak when 'tis fit; and so to comply with a number of little obligations, which are not heeded by those who guide themselves only by humour. And this is one of the Senses of that saying of the Wise Man, *Qui inquirunt Dominum advertent omnia*, *Who seek after God, take notice of all things.*

### XXY.

## XXX.

'Tis this attention to the Will of God, which makes us lead a regular, even, and uniform life, which makes us faithfully practice the same things in the same occasions. For if we propose to our selves only to serve God, with reason we shall judge our selves more conformable to his Will, if we keep to some certain order of behaviour in things indifferent, than if we quitted it out of humour or capriciousness. The less share we our selves have in things, the more reason we have to believe 'tis God we follow in doing them: And those which of themselves are equally and indifferent, become equal and different, when we add to some of them this Reason of Uniformity in the same Exercises.

## XXXI.

But if this desire of guiding our selves by the will of God makes us in things indifferent, to prefer Order and Equality, before Disorder and Inequality: In like manner it frees us from an over-weaning Love for such Exercises, and makes us supple and fixible, so that we easily change them when God requires it; because, desiring nothing more than to obey him, we are equally content when we equally find means of practicing this obedience. Wherefore

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fore what Rules soever we have prefix'd our selves in things indifferent, we ought to be ready to alter them when occasions are offer'd, wherein God lets us know he expects something else at our hands, 'Tis an effect of this flexibility, when such as love their studies, cease not with care to apply themselves to civil conversation, which they affect not, when Charity requires it at their hands. This makes them in some sort loose their time, when God wills them to do so; to quit without trouble their employments; not from any fix'd and steddý designs; and to keep themselves always in the Hands of God Almighty, to undertake such things as he makes them understand, are agreeable to his Divine Will.

### XXXII.

but we must take care lest we suffer this flexibility to degenerate into irresolution; for since Men appropriate to themselves but a very small portion of their time, it is impossible they should apply themselves to any one thing, without quitting others. Now in making ones choice, things of less moment ought to give place to those of greater, and a set choice must of necessity be made; which once done, ought not easily to be chang'd. If, for Example, we cannot

cannot employ our selves about the conduct of some particular persons, and at the same time labour for the good of the Church; we are to consider whether of these two may be done with more profit; and whether is more sutable to our vocation. If we cannot distribute our attention to several studies, we ought to confine it to one, and with a good will suffer our want of skill in the rest. If we cannot satistie so many works of Charity, we must restrain our selves to such as are within our power, having always before our Eyes the advice of the Wise Man, which ought to serve us as a Rule in many occasion, *Fili, ne in multis sint actus tui.*

## XXXIII.

Hence it is easie to perceive, that the obedience practic'd amongst Religious, is rather facility found out by the Saints for observing the Law of God, than a new severity they have added to the Gospel. For it is never lawful for one, in what condition soever, to make concupiscence the rule of his actions, or to guide himself by his own proper will, and capricious humour. The Will of God ought always to be our Rule, whether in things of the greatest importance, or of the least concern. Now it being sometimes a matter  
of



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of difficulty to know this Will of God, and our own being often ready to take its place; the Saints have introduc'd this subjection to a superior, to the end Religious Persons may determinately know what to do in things indifferent: For thus the Will of God is made as it were more sensible, it being certain, that the Religious ought to obey their Superiors in things of this nature; whereas those who are under none, are more put to it to know what it is God in the like occasions requires them to do.

### XXXIV.

If we have a Heart simple and right, we shall clearly see what the Will of God is, even in the least occasions; Nature and Concupiscence only hides it from us. To this end St. Paul admonishes us to renew our Spirit, that we may know the Will of God. *Renovamini in novitate sensus vestri ut probetis quæ sit Voluntas Dei bona, bene placens & perfectæ.* If therefore we perceive, that we do not discover what is the Will of God, we ought to believe it is, because we are not renewed; it is because we live the Life of Adam; that is, because we think only on the things of this World, because our Heart is full of the love of this World, and void of the  
love

love of God, from whence springs the renewing of the Soul.

## XXXV.

We must not fancy to our selves, because we have not made Vows to practice the several Duties of a Religious Life, we are therefore dispensed from such as conserve and increase Piety. The declaration God makes of his will in this particular, is general, when he says, *Hæc est Voluntas Dei, sanctificatio vestra.* This declaration obliges us to work and endeavour without intermission our own Sanctification; and to lay hold on all means proper for that end, and which are taught us by this very Law or Will of God. So that if we are not plac'd under the conduct of a Master of Novices, whose task it is to exercise us in Vertue, not under that of a Ghostly-Father, whose Charity does us the same good Office; yet ought the Law of God to stand us in stead of both these, and thence we ought to draw such exercises, and such practises, as are proper to heal our Sores, and advance us in the way of Salvation.

## XXXVI.

This desire of knowing the Will of God, has a particular relation to the present time: For though sometimes we may fore-  
see

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see what we ought to do hereafter, yet must we never take care of that, but when it is our present duty to think thereon. So that one may say, the way of Truth, and the way of Life, consist in considering what God requires we should do in the present instant, and in putting it in practise forthwith; that is, in praying, when God Wills us to pray; in suffering, when God would have us to suffer; in being in action, when God requires we should; in employing our thoughts either about the future, or about our selves, or about others, when God orders they should be so employed.

**XXXVII.**

There is in this World no condition so unhappy, nor so disorderly, which we may not, in the present instant leave, to replace our selves in the rank and order God appoints us; nor is there any so Happy, so Holy, so Conformable to the Will of God, which we may not also loose every moment. There is a Line drawn from each degree, and each condition towards God; as soon as we come to tread on this Line, we are in the order he appoints. If we are in sin, the Line which leads towards God, is to renounce it, to resolve to lay hold on all the necessary means of quitting it,

it, and at the same time to fall a practicing such as seem to be most according to Gods order. If we have enter'd unduly into any Office, and that it is necessary to leave it, and we may immediately do so, we be-take our selves to the order God hath appointed, if effectually we quit it. But if Prudence permits not that we free our hands of it so soon, it is sufficient we do it in desire; and then, though we have enter'd on it contrary to the order of God, yet is it not contrary thereunto, that we continue; since it is now no more our own, but his Will which keeps us there.

## XXXVIII.

Thus not only the Just, who consulting the Law of God here at the bottom of their Hearts, an answer of Peace, as the Prophet said, *Andiam quid loquatur in me Dominus Deus, quoniam loquetur pacem in plebem suam*; nor the Saints, *Et super Sanctos suos*: But also the greatest sinners, provided they enter into themselves, and turn towards God, *Et in eos qui vertuntur ad Cor.* This Divine Light shews to all a way of Peace. It is true, this way is more rugged to some than others, and often it appears to those who are immerst in sin, so uneven and precipitious, that they despair of being able to walk therein. But provided

provided they will but use violence to themselves, it is not impossible but they too may walk in it: For, this same Light which discovers to them the way, shews them also the succour which they may obtain by their Prayers, and which can give them strength greater than their own weakness.

XXXIX.

The consideration of Gods Will, as Justice, constitutes the Piety of true Christians here on Earth, and will make up the Eternal Happiness of the Blessed in Heaven. In this contemplation consists that torrent of pleasures wherewith they will be inebriated: For, their Sovereign delight shall be to find nothing in themselves opposite to the Justice of God Almighty, and in being in a perfect subjection to him. Their Glory shall be, that this Justice rules over them: And thus shall their Charity be all pure, because they shall not refer God to themselves, but themselves to God, and God alone they shall love in themselves. Wherefore St. *Augustin*, expressing the state of the Blessed in Heaven, says, *That they shall continually annihilate themselves in the Presence of God, preferring him before themselves by an Eternal Love.*

## XL.

But, which is strange, by an effect quite contrary, what God shall make known of his Justice to the wicked, shall be their greatest torment, and shall be that which will throw them head-long into Hell. For as a Holy Woman, to whom God had imparted great Light, says, *A Soul is no sooner separated from the Body, but it goes straight to its proper place: And if being dead, it should not find that out, which the Decrees of Gods Justice hath prepared for it, its Hell would be a thousand times greater, because it would see it self out of the order and disposition of God: Finding therefore for it self no place more proper, or less painful than Hell, it casts it self head-long thither as to its Center, and the place most convenient for it.*

## XLI.

Not because a damn'd Soul loves this Justice, but because this Justice being known, confounds and convinces it of its own unworthiness, a thing it cannot suffer. there is a Knowledge of God which incites us to unite our selves to him, and to lay our selves open to the Light of his Divine Eyes. There is another, which makes us fly from him, and  
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withdraw our selves as much as we can out of his Presence. *Adam* and *Cain* had experience of this impulse after their sins; the one being induced thereby to hide himself in Paradise, the other to wander like a Vagabond in the World, thinking so to out-run the remorse of Conscience, which gave him no repose. This sentiment annex'd to sins, is not a sentiment of fear and horror, but one of rage and despair. We cannot endure the sight of him whom we have offended, whom we hate; because it continually upbraids us with our faults. We would destroy him if we could; but since we cannot, we shun him, and hide our selves from him to our power. The sentiment is weak in this life, where we but imperfectly apprehend the deformity of sin; but in the next it shall be without limits, when our sins shall shoot out their Thorns, as *St. Austin* speaks, and our sides shall be pierced therewith.

### XLII.

It is therefore out of this sentiment, that the Damned should precipitate themselves into Hell; as a place the most darksome, and remotest from God, and where they shall be less pierc'd by

the penetrating Rays of his Justice. There is too much light for them in any place else, and their Eyes cannot suffer that light they hate.

The greatest torment we can inflict on those who have sore Eyes, is to expose them to a full light, and force them to look on it. The greatest-Hell of the Damned would be to force them to appear in the Light of the Saints, and to shew them on one side their Glory, Gods Love towards them; on the other, their own deformity, and the hatred God bears them.

Thus their greatest desire is, to hide themselves as much as possible they can from this killing light.

The prospect of Gods Justice joyn'd to his Mercy and Love, brings comfort and ease; but that of this same Justice joyn'd to his hatred, is what kills and leads to despair.

### XLIII.

We may be mov'd by Pride to quit a place whereof we are not worthy: *Judas* was not humble when remorse for his sin made him judge himself unworthy to live. He could not suffer the reproach of his unworthiness, And to shun



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shun it, he lost his life. In the same manner the Damned freely leave all the other places they are unworthy of, to shun the sight of that penetrating Light, convincing them of their crimes, and chasing them before it, as the Angel chased *Adam* out of Paradise.

They cannot suffer to be out of Gods Order; not because they love his Order, but because they cannot bear the interior reproach of their own disorder.

XLIV.

Hell therefore is the Center of the Damned, as Darknefs is the Center of them who fly the Light. It is the place where the Light of God inconveniences them the least, where the reproaches of their Consciences are least sensible, and where their Pride suffers the least confusion. So it is a kind of refreshment to them to be there. If they could, they would destroy God, and his Order, but they know they cannot; therefore they hide themselves in the Abyss of Hell, and they could wish that there were a greater *Chaos* betwixt God and them, to shelter themselves, if possible, from the Rays of that

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that Truth which descends and pierces  
their sight, even in the depths of that  
Abyss.

*The End of the First Part of the Sec-  
ond Treatise.*

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**Second**

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## Second P A R T.

O F

## The Second Treatise.

*Of Submission to the Will  
of God.*

I.

**W**E have newly seen the first way of considering the Will of God containing in some sort the whole life of a Christian ; since it contains the Knowledge and Love of God's Law. But even this prospect shewing us this Law, as the rule of our actions, of it self leads us to a Submission to the Will of God, consider'd, as the cause of whatsoever happens in this World, sin excepted, which he only permits : And this is the second way, according to which we

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have said Gods will ought to be consider'd. For discerning by Faith these great Truths, that God Creates all things, that he Ordains and Governs all, that nothing happens without his Providence, that in whatsoever comes to pass in the World, he either exercises his Justice or Mercy, that no Creature hath any power but what he bestows, that all are either the Instruments or Ministers of his Decrees, and according to the expression of Scripture, but as *an Axe in the hand of him that cuts, or as a Staff in the hand of him that strikes*: We see also at the same time, in the same Will, consider'd as Supreme Justice; that it is fit he should reign, and we obey; that it is his part to guide, and ours to follow; that we ought to conform our selves to his Will, and not desire that he should submit to ours; that his Will being always Just, always Holy, it is also always Adorable, always worthy of our Submission and Love, though the effects thereof sometimes prove harsh and troublesome: For, only such Souls as are unjust can find fault with what Justice it self does; and so the troubles we sometimes feel, to submit to it, is only a proof of our own injustice and corrupt Nature; which should make us lay the blame, not on God, but our selves, saying

saying with the Prophet, *Nonne Deo sub-*  
*jecta eris Anima mea? O my Soul, wilt thou*  
*not submit thy self to God?*

II.

BUT to fix our selves in this Submission, to which even Justice it self obliges us, it is good often to regard and consider this Will of God, as it operates in the World, and acts through all the Creatures. For the cause in part of that dissatisfaction we feel in what happens to us, springs from our stopping at, and not looking beyond the Creatures, and in that we impute to them the events of things. We only take notice of the Rod that strikes and chastises us, we see not the hand that manages it. If we discern'd God every where, and look'd on him through the Veil of his Creatures, if we saw that it is he who gives them all the force they have, that it is he who drives them forward to do what is good, and who in what is evil diverting their malice from such objects whither it might carry them, gives it no other liberty than such as serves to put in execution his Eternal decrees; the sight of his Justice and Majesty would give a check to our complaints, our murmurings and impatiences. In his presence we durst not say, we desire not what we suffer, we should have

no other sentiments than those which made Holy David say, *I beld my peace, I was humbled, because thou didst this. Obmutui & humiliatus sum, quoniam tu fecisti.* But we are pleas'd, when from our Eyes we can hide these Truths, that we may have some pretence to ease our selves, and discharge our ill humours on the Creatures; that we may complain of their injustice; that we may think our selves in the right, and be perswaded, that we suffer wrongfully what is inflicted on us.

## III.

Did we fix the Eyes of our Soul on this first and Sovereign cause of all events, we should see the whole face of things in some sort chang'd as to us; that is, we should be oblig'd thereby to alter the greatest part of the Notions and Idea's we have fram'd to our selves of what passes there. We should find none oppress'd who were innocent; we should only see the guilty punished. The World no more to us would be a place of disorder and jars; it would only be one of Justice and Equity. We shou'd acknowledge that nothing is taken from any, but what he deserves to loose, that none suffers above his deserts, that just ee and strength are always joyn'd there together, whereas, injustice is always weak and impotent;

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tent; we should see no evils, no misfortunes, but only just chastisements of Mens sins; that none dyed here either by the necessity of Nature, or the accidents of Fortune, but that Men deserving death are punish'd therewith, and that in time and circumstances most suitable. In fine, that all here is Equitable and Holy, as well in respect of God ordaining all things, as Men on whom his decrees are executed. Only the Ministers of this over-ruling Will can be guilty of injustice; yet cannot their injustice hinder what they do from proving just and equitable to those who suffer it.

### IV.

Taking our measures from this Idea, what is an Army? 'Tis a Troop of Executioners of Gods Justice, which he sends to kill those who have deserved to dye, and whom he hath condemn'd to this punishment. What are two Armies fighting together? They are the Ministers of this Divine Justice, punishing one another, and precisely executing nothing but what God hath order'd. What is Murder? 'Tis the punishment of a Criminal by the hand of an unjust Minister. What are Thieves? They are certain people, unjustly executing the just decree, whereby God has order'd.

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der'd certain persons should be depriv'd of their Goods? What is a King? He is a scourge in the Hands of God for punishment of the wicked.

### V.

'Tis only this prospect that lays before our Eyes Gods Empire over the World, and his eminent power over all his Creatures. Should we otherwise look on things, it would seem that the malice of Men had the upper hand of God himself, at least for a time, and that their Iniquity overcame his Justice. Wherefore we may believe that the Prophet, upon this contemplation of Gods Infinite Power, guiding all things to the Ends his Mercy and Judgment hath set, cries out: That *God hath Reign'd, that he hath clad himself with Beauty and Force*. Nothing but a contemplation of Gods Providence being capable of making us to see Order and beauty in that confusion the World is in, and of discovering to us Gods Supreme Empire over it, maugre the violence of unjust Men contemning and slighting his Will and Laws.

### VI.

The recital of things pass'd is but in some sort, to such as consider the World  
by



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by a Light purely Humane, History of the Devil, and the Reprobates; because the persons acting most on the Theater of the World, and who have the greatest share in all the accidents whereby it is kept in motion, are, for the most part, the Citizens of *Babylon*, in whom the Devil dwells, and by whom he acts. But to those who carry their contemplation higher, all History in some sort is the History of God; because they only find in it the execution of his Will, the decrees of his Justice, and the effects of his Power. All there tends to edification, because all there is just and equitable.

### VII.

Time pass'd is an Abyss without bottom, swallowing and devouring all things transitory: that to come is another, to us impenetrable. One of these Abysses continually flows into the other; the time to come discharges it self into the time past, by gliding through the present. We are plac'd betwixt these two Abysses: For we perceive and are aware how the time to come flows into what is pass'd; and this makes the present time, as what is present makes up all our life. What is past, is no more; and what's to come, is not yet at all. Hence observe what our condition

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dition is. What therefore we ought to do, is to undertake that part which God for the present assigns us, looking on what's past, and what's to come, according as God requires we should.

### **VIII.**

For although what's past ceases to be in respect of us, and what's to come, is not yet; yet both the one and the other exist in respect of God. His Will grasps all time. What's past, is so, because he decreed it should be at a certain time; and what's to come, will be because he hath assigned another time for it. Thus his Will comprehends, and in some manner makes Holy all events whatsoever, whether past or to come. In his Will we find them altogether, and as that is always adorable, we are obliged by it to look with veneration on all events, whether past or future; for that tye and dependance they have on this Divine Will.

### **IX.**

There is this difference betwixt things past, and to come, that as we know in particular somewhat of the past, so we may in particular approve of it, and praise Gods Providence in its events. But as we see nothing of what's to come, and that 'tis yet hid in God, we cannot exercise the  
Sub-

## Part II. To the Will of God. III

Submission we owe to his Will, otherwise than by a general acceptation of all his decrees, which we ought always to regard as most Sacred and most Just.

### X.

What's past, and what's to come, being so strictly ty'd to the Will of God, at the first sight one would think that Faith in us could only raise sentiments of Veneration and Submission for both the one and other; and that even in respect of things present, which depend not on us, we ought to have the like sentiments and approbation. But if this be so, what will become of that penitential sorrow, we have for our sins past? What of that tenderness and compassion, whose principal object is the present troubles and miseries? What will become of that prudent Forecast, by which we endeavour to prevent and shun them? Must we be afraid lest God exercise his Justice? Must we take on, and afflict our selves for what he either does himself, or permits to be done? Does not God when he permits Evil, think it better to permit than hinder it, as with ease he could? And if his thoughts are such, should not ours be conformable to his? How near is the shallow Wit of Man, and prone here to draw that blasphemous conclusion  
which

which was falsely imputed to St. Paul, That Mens sins were not to be condemn'd, since God thereby was glorifi'd. *Quid adhuc tanquam Peccator judicor?*

## XI.

But these difficulties arise only from our not considering the Will of God in its full extent, from our separating his Will consider'd as Justice, and the Rule of all things, from the same Will consider'd as their Cause and Principle. For let us joyn together these two considerations, and we shall find, that God permits sin only by that Will which is the Cause of things, whilst at the same time he condemns and hates the same by his Will, consider'd as Justice, to which sin is contrary and opposite: Whilst he punishes sinners for their Crimes by his Will consider'd as operative, and the Cause of Beings, at the same time, he makes it known by his Eternal Law, that these Crimes are contrary to that Justice which is nothing but that self same Will. Thus the effects of his Justice at once imprint in our Souls a Twofold Idea, viz. that of the Will of God permitting sins, and that of the disorder of the same sins which it condemns: and these two Objects ought to raise in us two kinds of Sentiments; one by which we approve of  
what.

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what comes from God, another by which we condemn that which comes from Man.

### XII.

By thus contemplating the Will of God, we bring to an amicable agreement those sentiments which at the first sight appear so contrary and irreconcilable, as well in respect of what is past, as what's to come. We are sorry for our sins, because in God's Sovereign Justice we see them condemn'd of injustice, insolence and ingratitude. In the same Justice also we see it is but fit and equitable, that we should have these sentiments, and that we should endeavour to excite them in our selves. But knowing too that God has permitted us to fall into these sins, to the end they might serve to bring on the designs of his Providence; we cannot but adore this his Permission, because it is just. And though this knowledge ought not to take off the regret and sorrow for our faults; yet ought it to appease those troubles, those excessive unquiet griefs which otherwise they would cause: Since, in fine, it is equally just we should, (having in our prospect Gods Justice discovering to us the enormity of our sins) be sorrowful for them; and that we should cease to be troubled and vexed thereat, having

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having in sight the Will of God, who, (to the end they might serve his designs) has permitted them to happen.

### XIII.

It is properly this peace, this tranquillity which proceeds from the contemplation of Gods Sovereign Will, that the Apostle wishes to all Christians, when he says, *Pax Christi quæ exuperat omnem sensum, custodiat corda vestra & intelligentias vestras.* This Peace surpasses all the other Sentiments, but does not stifle or extinguish them. They nevertheless are excited in our Hearts by the Light of Faith, discovering to us what God judges of our actions; yet, notwithstanding these Sentiments of sorrow, we cease not to be at peace within ourselves, when we consider that it is a God all Just, who permitted these sins, and that he will hereafter forgive them. One of these would be lame and imperfect without the other; but, being joyn'd and united together, they frame a Penitence without despair, and a Peace without presumption.

### XIV.

God does not equally discover these Truths to all, and so the motions they excite have not always an equal vehemency. For Example, in this life God employs  
much

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much his Saints in meditating on the opposition their sins have to the Law of God; here with the same evidence he discovers not to them the Beauty of his Divine Will, permitting these sins to happen for their Good, and his Glory. And thus the motions and resentments of Penitence, which they feel at the sight of their sins, are much more lively, much more sensible, than that comfort they receive from the hope they have that God one day will out of these very faults extract his own Glory, and their Salvation. On the other side, in the next World, the Saints shall be so thoroughly possess'd with Joy, that they have contributed towards Gods Glory, and so fill'd with admiration of his Providence, which through the ways they have gone, has guided them to Heaven, that they shall be no more capable of resenting the least sorrow for their past offences.

### XV.

Neither ought this consideration of Gods Will make us insensible of the evils of our Neighbour. It is true, nothing happens to them but what is right and just; but we see in this same Will consider'd as Law, as Justice, as Truth; that Mankind is not in the state he was created for;

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for ; that these evils spring not from Nature, as it was instituted, but from its disorder ; that they are not conformable to the first order of God, nor to his first inclination, which is all for goodness. In this Will of God we see the ties which unite us to those miserable ones, and which ought to induce us to love them. There also we see that it is but just, we should love them, we should desire to succour and help them, we should be troubled at their Evils, and that God does approve we should ask and beg of him those succours and helps they stand in need of. It is impossible all these thoughts should not excite in us sentiments of Compassion ; and that other consideration of Gods Will, by which he chastises Men by these Evils, ought only to stand us in stead to moderate these resentments, not to stifle, and quite take them away.

### XVI.

In fine, the consideration of Gods Will, as doing all, as carrying on all for his own Glory, ought not also to hinder those just fore-sights we ought to have for the future, because we know that the Law of God ordains us to use all reasonable care and precaution to prevent certain accidents, and to procure others, leaving never-



## Part II. To the Will of God. 117

nevertheless the success to his Providence, and paying a general Submission to his decrees. *St. Paul* desir'd to go and Preach the Gospel at *Rome*, nay he laid the design; but it was with submission to, and dependance on the Will of God. In laying the design, he obey'd the Will of God as a Law and Rule: In submitting the execution thereof to the Will of God, he obey'd him as the Sovereign cause of all things, according to the same Rules of his Eternal Justice. For, it is (as we have said) Justice it self which obliges us to submit our selves in all events to his Holy Will.

### XXVII.

The life of Faith therefore, which is the life of the Just, obliges them to submit themselves to the common dictates of humane Prudence, and to make use of humane means, to bring those things to pass which they may reasonably desire; because this Faith forbids us to tempt God. And this other consideration of Gods absolute Will, as governing and doing all, only serve to comfort us when things fall out contrary to our desire; and ought not to give us occasion of rashly fore-telling what's to come, or guiding our actions by certain Prophetick Instincts, which for  
the

the most part are only the effects of our imagination, on which God has forbid us to rely. We know not whether it is Gods Will there should be Peace or War. Whether such and such disorders should have an end or no. Whether he will make his designs succeed by this or that means; yet ought we not to intermit our endeavour for procuring peace, and remedying disorders, nor cease to use such means as we judge proper for the ends we aim at, leaving nevertheless the success to God Almighty.

## XVIII.

This same reason ought to make us very reserv'd and cautious, in taking for Marks of Gods Will our lighting in Scripture, or other Books of Devotion, on certain places which seem to us conformable to some thoughts and designs we have in our heads. For though it be certain we light not on these places, but because it is Gods Will; yet is it not certain we should happen on them for such a purpose, or that they ought to serve us as a Rule to guide our selves by. 'Tis our Fancy that draws this consequence, and that rashly; because it supposes God could not have permitted such a hit but for such an end. On the contrary, who knows but he may have permitted it

## Part. II. To the Will of God. 119

as a tryal, whether we would with constancy walk in the way of Faith, adhering to the common Rules of Prudence: Or whether we would give our selves over to the motions of vanity, which so naturally are raised in us, when we imagine God does us peculiar favours; and places us above the ordinary rank of Men, to whom he makes his Will known only by the general documents of Scripture, and the ordinary instructions of the Church? It seems therefore not good to build much on these casual hits, and that touching them, we ought to fear what the Scripture says of Dreams, *Ubi multa sunt somnia plurima sunt vanitates*. For, the vanity of Dreams consists, not in concluding that God is the cause of such a Dream, which is always true in some sense; but in applying such and such a signification thereunto. Now the like vanity is to be found in our judgments, when we think God has such designs in permitting such accidents.

### XIX.

The consideration then of Gods absolute Will, does not make any alteration in the ordinary way of judging of things; nor cuts it off the application of humane means, or the use of humane knowledge  
and

and insight. But, it restrains all unquiet, over-hasty, and too vehement wishes for things not yet come to pass, and all trouble and melancholly for such as are either present or past. For, if we be fully persuaded, that God does all things, and that he can do nothing but what is just, having given such order about our affairs, as he commands we should, we ought totally to deliver our selves up to him, and in peace expect the accomplishment of his Eternal design. And as these deserve our adoration, when by the event they become manifest to us, so also no less do they even beforehand deserve the same, whilst they lie hid amongst the secrets of his Providence.

## XX.

It is true, that amongst these events some are the effects of his Mercy, others of his Justice. But as Mercy and Justice are equally adorable, an equal submission is due to both; but with this difference: The submission paid to the effects of Mercy, ought ordinarily to be accompanied with joy and thanks: That to those of Justice with humiliation and terror.

## XXI.

It is often impossible amongst humane  
ancients

## Part II. To the Will of God. 121

accidents to distinguish the effects of his Mercy from those of his Justice ; because our Soul is too narrow to comprehend that infinite Chain of Causes so linked together, that sometime the greatest evils are fastened to what seems the greatest good ; and on the contrary, the greatest good to what seems the greatest evil. So that having according to the dictates of ordinary Prudence done what is in our power, not only Faith, but Reason it self obliges us to an indifferency, as to the event, because by it we know that our skill is too short, too narrow to frame a right and sound judgment thereof.

### XXII.

To the end we may be innur'd to a Submission to Gods Will in affairs of greatest importance, able to shake and dismay the Soul ; we must begin and accustom our selves to honour and respect it in the least circumstances of our lives ; because that rules those as well as the greatest. Nay, in looking on these small things as effects of Gods Sovereign Will, faith is more fully exercised : Because Men feel more difficulty in attributing to God ordinary and petty events, than great ones. One therefore thoroughly possess'd with this thought, will never say such an accident is troublesome,

some, because looking on it as ordain'd by God, 'tis not allow'd him to be troubled at it. He will never complain of a meeting disappointed, of an unseasonable visit, of his servants loitering, of his being made wait too long, or being refused some favour: No little loss, no unseasonableness of the weather, nor generally any of those ordinary occurrences of life, which usually cause impatience in others, will discompose him.

### XXIII.

With this self-same disposition ought every one to suffer his corporal defects; as deafness, weakness of sight, and generally whatsoever may render one contemptible in the sight of Men; as want of memory, want of address and wit, want of temporal goods, meanness of Birth: And that without ever complaining thereof; as well because these come from the Hand of God, as because we know not whether they be not more for our advantage, than those other qualities, which would please us better; Nay, we know not but that in suffering these wants in this manner, they will become really more beneficial. The same is to be said of diseases, calumnies, evil treatments, the small esteem the World has  
for

## Part II. To the Will of God. 123

for us, the hatred and prejudices it may have against us. Because God Almighty either does or permits all this; we must look on it with a calm and peaceful Eye, keeping our selves in the rank he has put us, and adoring his decrees. And the Will of God which governs all these things, ought to have more power over our Souls, to make us cheerfully accept thereof, and render them amiable to us; then whatever they have of ungrateful, to make us reject the same, and carrying us on to impatience and murmur.

### XXIV.

Certain accidents are the necessary consequences of our own sins; if these consequences prove favourable, they administer to us a peculiar cause of praising the Mercy and Bounty of God, who could draw good from evil, and change into means of saving us, that which only deserv'd chastisement, and the withdrawing of his Graces. But if these consequences be troublesome and hard, as when our sins have involv'd us in great evils, Spiritual or Temporal, if our disorders have been the cause of many Crimes, if these consequences continue, and are propagated; then ought we not to look on them without sorrow. For the Will of

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God consider'd as Justice, commands us to grieve, to humble our selves, and do penance for such, and to endeavour to give a stop to these bad consequences, by our better Deeds and Prayers: But, at the same time it commands us to be calm and quiet, without trouble, without anxiety, and to comfort our selves by the consideration of his Will that has permitted them, and will certainly draw his Glory out of them.

### XXV.

No sin hath had so sad a consequence as that of our first Parents; since all the evils that have fallen on Mankind, all the sins that the whole World hath committed, and the damnation of that innumerable number of reprobates, are the effects of it: Yet the Will of God has not been wanting to comfort them in it; and if it did not take from them all sorrow, whilst they remain'd in this World, because it was but just and reasonable they should do penance for their faults; yet hath it quite extinguish'd all grief in the other; since, maugre those dreadful consequences of their sin, which shall continue for all Eternity, *Adam* and *Eve* for ever enjoy that peace and consolation which belongs to the Just. And this is the greatest Example imaginable of what



## Part II. To the Will of God. 125

what the contemplation of Gods Will can do towards appeasing those troubles which naturally ought to spring from the consequences of our sins; and having seen this, what ill effects soever our faults can have had, whatever disorders they have caused, none ought to loose his hope, nor give himself over to grief out of a certain kind of despair.

### XXVI.

Gods Will thus consider'd, not only makes us suffer with peace and calmness the effects of our sins, but also to bear with patience our own defects and imperfections, as well as those of others. And thus it causes a good agreement betwixt those two so seemingly opposite sentiments; the thirst and zeal of Justice, which makes us hate our sins, and that patience which makes us suffer them: because we see that God hath prescrib'd us both. The Soul resign'd to God says indeed to him in the sense of her miseries, *Lord how long wilt thou suffer me to continue in this state? Sed tu me Domine usque quo?* Mean while leaves not to be at peace in it: She resolves to make the term of her Life to be that of her Patience, and at once to wage a continual war against imperfections, and nevertheless to bear with her self, and

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them, without ever giving her self over to discouragement; whilst she is content with that measure of Grace, God is pleased to give her: And this is it she learns from that advice of the Wise Man. *Qui timet Dominum, custodiant mandata ipsius, & patientiam habebunt usque ad inspectionem ipsius.*

### XXVII.

In fine, the greatest effects of our Submission to Gods Sovereign Omnipotent Will, is; that (in the uncertainty of his Eternal decree, touching our predestination, and of that Sentence which he shall pronounce at the hour of our Death, by which he puts in execution the former decree, and allots us either a happy or miserable Eternity) the Soul is brought by it to acknowledge that God is Just, and that she adores him as such; according to the words and mind of the Prophet, saying with him to God, *In manibus tuis sortemur me: In thy hands is my lot.* But she is very careful not to abandon her self overmuch to this thought, not to dive too far into it; the weakness of our understanding being unable to bear it. She therefore wholly applies her self to consider what God commands her to do in this respect, and what disposition he by his Truth and his Law prescribes.

### XXVIII.

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**XXVIII.**

Now in this Law she sees, first, that 'tis just she should spare her own weakness, and not busie her self about so dreadful a thought. Secondly, that we have no reason to think that this decree will not prove favourable to her, since God by many Graces has call'd her out, and separated her amongst so many Infidels, so many Hereticks, so many others who never think on God; and has plac'd her amongst those few of the Faithful in his Church, who know his Law, and have some desire to observe it. In this Truth she sees, that instead of busying her self unprofitably with thoughts of distrust, which cannot but do her harm, she ought solely to endeavour to correct faults, to provide remedies against the future; to put her self into the way of God, if she be not already there, and to walk faithfully in it, if she be.

**XXIX.**

She sees that Gods Will is, she should nourish and keep alive her hope by all the just means Truth furnishes her with; and that above all she take heed not to look on God Almighty as an Enemy, having no love or kindness for her. For this Idea is false, and execrable even in respect of the

damned themselves. *God made not Death,* says the Scripture, *and he takes no pleasure in the loss of the Living.* If his Creatures depart from him, it is, by making themselves unworthy of the effects of his goodness, and by their wilful malice obliging him to shew them those of his Justice. God never wants the Bowels of Mercy to receive sinners, if they be converted, and return to him. Like a Father he has always his Bosom open to receive them, and it is always their fault if they convert not themselves. It is true, that by a secret Justice God thinks himself not bound to change the corrupted will of the reprobates; but this Will of Justice in him does not destroy that Essential Goodness, which is the very Law and Will of God himself, which makes him ready to receive into favour every converted sinner, forsaking his sins, and makes him command, that every sinner should turn and forsake them. From this Goodness springs that Patience of which *St. Paul* speaks, inviting sinners to do Penance. Let them do that, and Gods Mercy will always be open to them, and his Grace abundantly flow upon them, who stop the current, and dam it up; nevertheless all such Graces lie always ready in his Treasury.

XXX.

There is nothing then which more facilitates the conduct of Christian life, than this contemplation of Gods Will in its whole extent; for by it we see that the whole life of a true Christian, is a life of Peace, with an even calmness, contemplating in Gods order the past, present, and future, perpetually consulting his Law, to learn from thence what is to be done every moment, and to know the interior disposition of mind we ought to have in respect of those affairs we are to employ our selves about: These dispositions become various according to the variety of Objects; and they include all the lawful passions of joy, sadness, desire, fear, love, anger, compassion, which such Objects ought to excite, Yet are all these passions joyn'd to that general disposition of repose and peace, which the prospect of Gods Sovereign Will entertains, and nourishes in the bottom of a Christians Soul; that Peace which calms all particular unquiet motions; that Peace which they always enjoy who love the Law of God, as *David* says. *Pax multa diligentibus legem tuam*; that Peace which JESUS CHRIST bequeathed to his Disciples, when he left the World, and which the World knows not.

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*Pacem relinquo vobis, non quomodo Mundus dat, ego do vobis:* That Peace which the Apostle St. Paul wishes the Faithful, as we have already said, to the end it may guard their Souls and Understandings. *Custodiat corda vestra & intelligentias vestras:* 'Tis this Peace which quiets the agitations of the Heart, whilst it fixes it to the immovable Will of God: 'Tis this Peace gives a stop to those troubles which the multiplicity of its thoughts produces in the Understanding: By this one thought 'tis Gods Will this Peace causes man to let himself be carried affectionately on by the torrent of Providence; whilst he troubles himself no farther, than faithfully to comply with his obligation in every particular duty prescrib'd him at each Moment by the Law of God.

*The End of the Second Treatise.*

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Third



## Third Treatise.

### *Of the Fear of God.*

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*Confite timore tuo carnes meas : & iudiciis enim tuis timebo.*

#### I.

**T**HE Prophet is in fear; and he begs of God, that this his Fear may be increased, like to him who said, *Lord I believe, Help my incredulity.* The first effects of that Fear God infuses into our Heart, is to convince us that we fear not enough. By it we see that God is infinitely dreadful, and our fear small; and this incites us to beg of God that he would redouble his Fear in us, and pierce our Flesh with it.

#### II.

It often happens that our Understanding is convinc'd that we ought to fear God.

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God, but our Heart, and the sensible part of our Soul, is for all that untouch'd therewith. Yet 'tis that Fear of the Heart, not that perswasion of our Understanding, that deads temptations, And it is for this reason that the Prophet is not satisfied with this Fear of God in his understanding, *a judicii enim tui timuis*, but he desires that even his very Flesh should be struck through with this Fear, to the end that the lively smart thereof may stifle in it all the temptations able by their flatteries to gain on the flesh. Were we pierc'd all through with Nails, our condition would be such as the most tempting pleasures could never assail us. The Prophet therefore begs, that the Fear of God would work an effect like to this in him; that this Fear would as livelily and sensibly touch his Soul, as Nails do his Flesh, when they really and effectually pierce it through.

### III.

Fear seems to be an effect of self-love. We stand in fear of the evils which befall us, because we love our selves. Why therefore is it necessary we should beg it at Gods hands? Are we not sufficiently furnish'd with self-love to fear that which may bring upon us the greatest of all evils?  
The



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The reason is, let our self-love be never so great, it is always blind, insensible, stupid, without reason. It is sensible of things of small moment, and passes by unconcernedly those of greater : It fears without cause, and is without fear when we have all the reason in the world for that passion. It observes no order, no rule in its motions. It is totally taken up, fill'd, transported with trifles, and is often insensible of the greatest things in the World. God therefore does us a great favour, when he makes us feel things as they are in themselves : For in making us lively sensible of those things that are great, he deadens the too lively sense we have of such as are little.

### IV.

There is in Man a prodigious sensibility, able to produce boundless motions of sadness, love, joy, fear, despair ; and an amazing insensibility, able to resist the most terrible Objects. The same things kill some, and not so much as move others; whilst the reason and cause of effects so different lie hid and unknown.

### V.

These violent passions spring from an unknown root, they proceed from a hidden abyss. No body precisely knows the Springs

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Springs he is to set on work to excite them; all we know, is, that Reason it self cannot stir them up as it would, even then when they are judged useful, no more than it can repress and quiet them, when they are judged prejudicial. When the Soul is touch'd in some insensible part, nothing is able to cause in her the least motion; let this part be a sensible one, and every thing is capable of transporting her out of her self.

#### VI.

The violence and irregularity of these passions, are at the same time in Man both proofs of his disorder, and marks of his greatness. By them it appears, that his mind is composed of prodigious Resorts and Springs, and that if they were lively touch'd and set on work, they would produce passions and motions quite other than such we are the most part sensible of: So that natural Philosophers understood nothing either of Mans Happiness or Misery, whilst they plac'd the one and the other in such sentiments as we are capable of during this life, Nothing is more ridiculous than to think as they did, that it is possible we should be happy by common and gross pleasures, by empty curiosities, or by a frigid contemplation of  
Vertue.

**Vertue and Truth.** These motions are too dull and languid to make us happy; the Soul of Man is capable of a Delight, and Joy, infinitely more lively, infinitely more sensible. The same is to be said of Evils: Although we are far more sensible of these than of Pleasure; yet may they be felt a thousand times more lively than we feel them. Now if it be not in our power to procure our selves this so lively Joy, or these so piercing Grievs; it is because God would not have our Happiness or Misery in this World depend on our selves; but has ordain'd, that both the one and the other, should be an effect either of his Mercy or Justice, in the next.

**VII.**

The time then of this life is properly a time of stupidity and dulness. All our knowledges here are obscure, drowsy and languid, if compar'd to what they shall be at the moment of our Death, which will (as it were) draw the Curtain to let us see things as they are. Then it will be, that all created Nature will disappear from before our Eyes, and that we shall not look upon the Kingdoms, the Principalities, the Pleasures and troubles of this World but as little motes not worthy a  
flight.

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flight thought. God alone in that day, will appear mighty in our Eyes, according to the expression of the Scripture, *Et erit Dominus magnus in illa die.* But those whom Death shall find without Gods Love, shall see him Great, but from that Greatness shall be fill'd with terror, which will make them cast themselves into the Abyss of Hell, to hide themselves the most they can from so dreadful a Majesty : Whereas those who shall dye in his Love, and be cleansed from their sins, shall only see him Great, that they may from thence derive ineffable Sentiments of Love and Joy, which will be their Everlasting Beatitude.

### VIII.

These are the considerations which ought to ground our Hopes and Fear for the other World. Yet even in this estate of dulness and stupidity we are plung'd in here, our Soul is not without certain passions, whereof some are much more vehement and lively than others : Whence she may learn, how capable she is of having quite different ones from those she ordinarily feels. Her vigour is clog'd, her motions dull'd by the weight of that Body to which she finds her self ty'd ; but not always equally : She is sometimes more,  
some.

sometimes less stupid and insensible in regard of Divine Matters; and the experience of these two differing states, gives her means to discover what it is that contributes to the raising Sentiments so different; and putting her in so ununiform a disposition.

**IX.**

Now there is so much the greater necessity to consider and find out the causes of this insensibility, in respect of God; because we ought to look on it as one of the greatest of all our Evils. For it is this that makes way into the Soul, for impressions of sensible Objects; which would be little able to move her, were she much concern'd and busied about things of the next Life, as she ought. Hence it is the Soul languishes, becomes weak and lay in matters of Devotion. Hence she puts a greater value on the Goods and Evils of this World than they deserve. Lastly, from this insensibility towards God springs that sensible and lively esteem for Creatures: For the Soul cannot be without some inclination, and must always fix her self on some Object. Thus 'tis one of her chief Duties to endeavour to find out the Causes of this stupidity, and to encounter them with all the remedies she can.

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### X.

It is apparent, that the general cause of our insensibility, is the weakness and blindness of our understanding, which conceives things most dreadful only by dark and confused Ideas, such as have nothing of lively, nothing of sensible in them; and so excite there proportionable motions, that is, feeble and languishing ones. The understanding separates things joyn'd together, and totally employs it self in considering some small part of the Object, without reflecting on what else belongs to it. Death is fancied only under the Idea of that ghastly look a dying Man has, without discerning any thing else that accompanies it. We look on sin under the Idea of what therein pleases and flatters our senses; without perceiving what it is that renders it so foul in the Eyes of God. This sort of stupidity is to be found almost in all sins. For of necessity to please our selves in them, we must only look on them slightly, and consider their thin outward appearance, and take our minds off from searching into what accompanies them now; and will hereafter be their sad consequences. We never see but a small portion of what is exposed to the Eyes of our Soul, and hence we are made capable of esteem-

## Of the Fear of God. 139

esteeming our selves happy in the midst of our greatest miseries.

### XI.

What does people of the World see at a Ball? an assembly of agreeable persons, thinking of nothing but to recreate themselves; to share in, and contribute to the common delight. They see there Women doing all they can to make themselves admir'd, and become lovely; and Men striving as much to let them know they do admire and love them. They see there a Spectacle that flatters their Senses, fills their Fancies, softens their Hearts, and makes a gentle and pleasing entrance for the love of the World, and of Creatures into them. But what is it that the Light of Faith discovers in these prophane assemblies to those whom it enlightens, and makes discern the whole Spectacle, which is really expos'd to their Eyes, and what the Angels themselves see there. Faith discovers to them a horrible Massacre of Souls killing one another. It discovers Women, wherein the Devil dwells, which give a thousand Mortal Wounds to Miserable Men; and Men giving as deep Wounds to these Women, by their wicked Idolatries. It shews them the Devil's entring into these Souls by all the Senses

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Senses of their Body, poisoning them by all the Objects they present them, binding them with a thousand Chains, preparing for them a thousand Torments, trampling them under their feet, and laughing at their delusion and blindness. It discovers to them God Almighty looking on these Souls with wrath, and abandoning them to the fury and rage of those wicked Spirits.

### XII.

This passes for a Figure, a Declamation, a piece of Rhetorick, wherein things are exaggerated beyond Truth: Yet is there nothing more real than it. Nay, the reality infinitely outgoes all these Figures: Those Wounds, those Mortal Blows are but faint shadows of what there is in effect. Some there are who believe nothing of all this, ~~and this~~ is another kind of blindness; but there are those who believe, but reflect not on it; and that's the stupidity whereof I speak. Their Thoughts look not beyond what their Eyes shew them; so that all the knowledge they have by Faith, serves for nothing, and never comes within their view. They reside in I know not what folds of their understanding, but they change not that brutish way of conceiving things only by the senses.

### XIII.



XIII.

Men, when they are to pass from speculation to practice, never draw consequences, and it is an astonishing thing to consider how they can be satisfied with speculative Truths, without improving and making them useful in such practises as have so near an alliance with them, that it seems impossible for them to be separated. *If I be your God, where is the Honour that is due to me,* says God himself in the Scriptures. There is a necessary consequence betwixt knowing God, and honouring him; but, let these two be never so fast link'd together, the blindness of Man is such, that it can unloose and disjoyn them. Man knows God, yet honours him not: He makes a stop at the knowledge of God, and proceeds not to the necessary sequel of honouring him: He is convinc'd there is a God, but draws no consequence thence for regulating his life.

XIV.

Who would believe that Man, having attain'd to the knowledge of the Immortality of his Soul, should not improve it farther, and thence conclude, that all this life ought to be employ'd in procuring a Happy Eternity after Death? No consequence

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quence can be more evident than this : Nevertheless how many of those great Wits of the World, who have bent their studies to establish this point, seem not so much as to have thought on its consequence?

### XV.

The like absurdity we commit in the most dreadful Truths of our Religion. We are satisfied to know them, and stop at the bare speculation. God does all things, 'tis he who by his Grace gives both power to will and do. We believe this Truth, and take delight to discourse of it. What flows hence? Marry that we ought continually to beg of God this Grace of which we have continual need. Yet does not this knowledge we have of our need of Grace, make us more assiduous at our Prayers ; and often we cease not in our actions, and conduct of our lives, to be as much Pelagians, as if these Truths were utterly unknown to us.

### XVI.

The Devil, as the Apostle St. Peter says, is continually roving about us like a roaring Lyon, searching whom he may devour. What fear, what trembling ought not this Truth to stir up in us? and ought not these passions be incomparably greater, than if we were told we were beset with Thieves

## Of the Fear of God. 143.

Thieves and Murderers, ready to assassinate us? Yet how many are there who every day recite this passage of St. Peter, and are not at all touch'd with any sentiment of fear.

### XVII.

If I believ'd, say certain *Calvenists*, that the Body of JESUS CHRIST were present in the Host, I would behave myself with more respect before the Blessed Sacrament, than Catholicks do. They imagine they would do what they should, and fancy this knowledge would make as deep an impression on our minds, as in reason it ought: And, 'tis true, when we are told the King is present, every one composes himself to shew what respect he can. But, whilst they talk at this rate, they let the world know they little understand the bottom of their own Hearts. Would they take the pains to consult themselves, they would find, that in a thousand exigences their knowledge remains barren, without producing that fruit it naturally should. Do not themselves believe, that God is present every where? Yet are their actions more regular than those of others? Does the knowledge of this presence keep them more to their duty, than if he were only in Heaven?

### XVIII.

We ought not, nevertheless, to wonder, that our understandings are naturally inclin'd to believe, that if we had such and such knowledges, we should comply with such obligations those knowledges bind us to. The truth is, Nature and Reason sway that way, and we are only hindred by the corruption of our will. And hence it is, that this prodigious insensibility, is an evident sign that they are fallen from the state they were first created in, and that their very Nature is corrupted. So monstrous a stupidity cannot be natural. Things of the least moment afflict them even to despair: But, when all their Being, and their Eternal Happiness or Misery are at stake, they are no more concern'd, than if some trifle was to be lost.

## XIX.

Nor is this stupidity in all men only a sign of Natures being in general corrupted; 'tis also in Christians a particular proof of that horrible darkness, with which our sins after Baptism benight our Souls: And nothing more clearly shews us, that sin not only causes Death, as the Apostle says, but also that Death always accompanies it; and that our Souls by it are depriv'd both of Life and Sense. For were  
not

not the Soul of a Christian living in sin in a state of Death, how could it, even for one moment, be at ease? It knows it self to be under the power of the Devil; that Death may seize on it at every moment; that Hell is open to swallow it, and that perhaps no favour, no Grace is in store for it, Yet all this while doth the Soul remain, without fear, and peaceably enjoys those pleasures which it knows to be the cause of its misery. These knowledges, which faith imparts in spite of its Teeth, remain idle, without action, without producing any effect. They disturb it not; and Man acts and talks like one who had nothing to do but to recreate himself in this life, and nothing to fear in the other.

**XX.**

This stupidity certainly is prodigious: But the cause is evident. We need not wonder that it is night, when there is no more light, or that in death we should be without sense. We have more reason to wonder, that this stupidity should be often found in those Souls where sin seems not to reign, who to outward appearance acquit themselves of the essential duties of Christianity, practice divers exercises of Piety, and lead a life exempt from Crimes.

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For, if such as these have this new Heart; the Heart of Flesh proper to those of the New Law, how comes it to pass there is so little motion in them. If they are animated with the Holy Ghost, why see we so few signs thereof? If they are enlightened by God, how chances it they see not their dangers; or if they do, that they tremble not at them?

### XXI.

This disposition may spring from several causes. In some, 'tis a proof of God; in others a punishment of their negligence; and there may be some whose natural temper may much contribute to it. But not to trouble our selves to discern these causes farther than God shall discover them to us; it seems that all those who are in this estate, have a common obligation to endeavour to free themselves from it; though it may be more dangerous to some than to others, because we ought to regulate our selves by the light of Faith, which teaches us, that this insensibility is in it self a very great evil, and make us dread that terrible threat of God to such as are not touch'd enough with his Fear, whilst he declares to them, *That it shall be ill for them at the end of their lives; Cor durum male habebit in novissimo*: And this should make

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make them carefully to lay hold on all means that they shall judge proper to free themselves from this evil disposition, and to soften the hardness of their Hearts.

### XXII.

It is to no purpose to vex and trouble ones self for being thus disposed ; for this vexation is no remedy for that disease ; yet is it not unprofitable to stand in fear of it. Nay, one of the principal duties of those that are thus affected, is to excite in themselves a Holy Fear, by placing before their Eyes those instructions of the Wise Man. *It is impossible to be Justified without Fear. Sine Timore impossibile est Justificari. That Fear is the beginning and root of Wisdom. Radix Sapientiae est Timere Deum. That it is the source of True Joy. Timor delectat Cor.* And that only Souls possess'd with Fear have reason to expect favour at Gods Hands in the day of their Death. *Timentis Dominum bene in extremis.*

### XXIII.

That we may obtain this disposition which by the light of Faith we see to be so necessary to all the World, we ought to shun a fault, or rather deceit of self-love, that insensibly imposes on many, and which consists in so spiritualizing their Devotion, that they scarce ever apply them-

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selves to such Objects as may cause fear in them : Such are the meditations of Death, of Eternity, Hell, Gods Judgments, and the reasons they have to mistrust their own condition. Self-love has no mind to entertain such sad and dismal thoughts; and so never is wanting to furnish Spiritual matters more gay and pleasant. Yet have not the Saints, who without doubt were more Spiritual than we, given us any such Example : These common thoughts which we look on as gross and dull, they shun'd not; nay, on the contrary they judg'd it very profitable to have them continually in their minds; there being nothing that God oftner makes use of to draw Souls out of a certain evaporation which this insensibility produces, and to make them return to their selves, than the prospect of these dreadful Objects.

#### XXIV.

The greatest part therefore of Mankind ought not to apply their selves to the meditation of Gods Mercy, so as at the same time to lay aside that of his Justice, and severe Judgments : And that we may frame to our selves some Idea of these, let us consider them in that infinite number of Men, whom God before the Incarnation of his Son abandon'd to the desires of their own Hearts;



Hearts ; in those intire Nations, who having never so much as heard of the Gospel, continue buried in darkness and in the shades of Death. Let us consider them in that other World now lately discovered, which for more than five thousand years was absolutely ignorant of God; in that great multitude of *Mahumetans*, who possess so great a part of the Earth, and who are immers'd in a thousand brutish superstitions ; in those crowds of *Hereticks*, who joyn'd together, surpass in Number all the *Catholicks* ; in those Countries which were once filled with Bishops and Christians, as *Africa*, where now there are almost none ; and lastly, in that prodigious number of bad Christians, with which the Church is so replenished, that scarce any true ones can be found.

XXV.

All these people thus blinded, and given over to the guidance of their Passions, are as many proofs of the rigour of Gods Justice. For, it is this Justice that delivers them up to the power of the Devil, who domineers over them, plays with them, cheats them, hurries them into a thousand disorders, punishes them in this World with a thousand miseries, and in the end casts them headlong into the Abyss of Hell,

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there to suffer everlasting torments. 'Tis this Justice that permits these wicked Spirits, not only to possess whole Nations of Infidels, but also to procure that strange spoil even in the Church it self; where they often usurp the authority, whilst they advance and prefer to be Rulers there, Men without Charity, in whom they dwell and exercise their power. Hence it is the Prophet says, *I will gather together all the Generations of the Kingdoms of the North, and they shall place their Thrones at the entrance of the Gates of Hierusalem and all about its Walls.* For many of those who are as it were set to guard the Gates of the Church, and receive in the Faithful, and a great number of those to whom the Custody of its discipline is committed, and who like Sentinels are order'd to watch upon its Walls, are like the Inhabitants of the North, that is, they are Men without Charity, and who have not within them the warmth of the Spirit of God.

### XXVI.

At this rate the whole World is a place of Torments, where by the Eyes of our Faith we descry nothing but the dreadful effects of Gods Justice. Have we a mind to fancy to our selves a Landskip, wherein something proportionable to this may be

be exhibited? Let us imagine a vast Plane filled with all the Instruments the cruelty of Man has invented, and on the one side a number of enraged Executioners, on the other, infinite multitudes of Criminals delivered up to their rage and fury. Let us farther look on these Executioners, as falling furiously on those miserable wretches, tormenting all, and by exquisite tortures killing many; whilst there are but few, whose lives they have orders to spare, and these few having no assurance thereof on the contrary, have reason to stand also in fear of that Death, which they see others round about them every moment suffer, since they perceive nothing in themselves whereby they should be distinguish'd from the Crowd.

**XXVII.**

What must be the consternation of these Wretches, being continually Spectators of one anothers torments, participating of them themselves, and in continual apprehension lest those they suffer end not in them, ( as they see them in others ) by a cruel and shameful Death? Could those foolish joys, those vain troubles of the World, find place in any breast there, could pride tempt them in this wretched state? And yet doth Faith expose to our Eyes a

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Spectacle far more horrible : It lets us see Devils dispers'd over the World, tormenting and afflicting all Mankind in a thousand different ways, hurrying almost all first into sin, and then into Hell and Eternal Death.

### XXVIII.

It was the prospect of this sad Spectacle, that made the Prophet *Isaiah* cry out. *Propterea dilatavit infernus animam suam ; & aperuit os suum absq; ullo termino ; & descendunt fortes ejus , & populus ejus & sublimis gloriosique.* That is to say ; that the Mouth of Hell is always open, that the great, the little, the strong, the weak, the rich, the poor promiscuously descend thither. This sight made the Prophet *Jeremy* say. *O Mucro Domini usq; quo non quiesces ? ingredere vaginam tuam.* O Sword of Gods Justice, wilt thou never rest ? Wilt thou continually be filling the World with slaughter ? Wilt not thou so much as spare the Church it self, but deliver up to its Enemies the greatest part of those who seem to be its Sons ? This also was that Spectacle which the Angel shew'd to *St. John* in the Vision of a horrible Press, where the Blood of those who were there crush'd, ran down on all sides, and overflow'd the receiving Vessels. For here is  
not

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not meant the Bloud of Material Bodies, but that of Carnal Souls, which the Devils deprive of the life of Grace by the Crimes they engage them in.

### **XXIX.**

We spend our Lives in the midst of this spiritual slaughter, and we may say that we swim up and down in the Bloud of sinners; that we are all covered with it; that the World wherein we are carried is a River of Bloud, since the Life of the World is all composed of criminal actions, causing the Death of those who commit them, and drawing in the rest by the contagion of ill Examples. To perish there needs nothing but to let our selves be carried away by the torrent. We are in nothing distinguishable from those who dye in our sight: We are not stronger than they to resist the rage of the Devil. Our whole aid is in the protection of him who has freed us thus far, and proffers the same for the future. In the mean time we dream not at all of this; we have no sense of our past deliverance, no fear of our present danger, no anxiety for that to come; because we neither see the greatness of our miseries, nor the greatness of our dangers, nor the greatness of those evils which threaten us,

The Holy Fathers bear witness, that nothing profited the Church more than visible persecutions; because that kept all Christians in a Holy Fear. They daily saw some of their Brethren snatch'd from them; and every one imagining it might perhaps be his turn the next day to confess JESUS CHRIST before the Judges, and in the midst of Torments, thought of nothing but to prepare himself for it by all the exercises of a Christian Life. *When, says Tertullian, is Faith more lively, than when one fears most? and when fears more, than in time of persecution? For then it is that the whole Church is in a Holy fright; that Faith is most vigilant in this Spiritual warfare; that it is most exact in the observation of Fasts, Stations, Prayers and Exercises of Humility.* This was the effect of what they saw with their corporal Eyes; whilst that which Faith discovers to us is infinitely more terrible. By it we do not see Men, but Devils tearing from the bosom of the Church its Children: These massacre not only their Bodies, but their Souls too. They do not make them undergo short torments to gain Immortal Crowns, but they damn them for all Eternity. The Death of  
Martyrs

Martyrs was for many the Seed of Life, according to the saying of one of the Ancients; whereas the Spiritual Death of Christians is but for most others the Seed of Death, corrupting them by the Example of those Crimes which have caused it. Lastly, as persecutions were neither uninterrupted, nor universal, the greatest number of Christians found means to shelter themselves from them; whereas there are few who suffer not by this spiritual persecution, and by this overflowing of vice which drowns all the Church. Whence comes it then that the first Christians were sensibly touch'd with visible persecutions, and we are so little with those we cannot see? It is because the former are seen by the Eyes of the Body, and the latter only by those of Faith: Or rather because their Faith was lively and clear-sighted, and that ours is languishing, obscure, and without light.

**XXXI.**

To see how we behave our selves, one would think we had got Letters of Insurance for our Salvation, that God himself had revealed to us, that the Devils should never do us any hurt; that we were in a full certainty of our being possess'd of his Grace, without fear of ever losing it, and

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and that our Names were infallibly written in the Book of Life. We look on the dangers and misfortunes of others, as if there were nothing for us to fear, and as from the Shoar we see storms tossing and swallowing up Ships that are at Sea. If in our minds we detest that false assurance the *Calvinists* flatter the World with; yet in reality we approve it in some sort by our actions, and by the sentiments of our Hearts. We rely on the Mercy of God, not by any confidence we derive from Charity, but by a stupidity springing from self-love. Wherefore it is to us the Scripture speaks, when it warns *not to say, that the Mercy of God is great. Ne dicas, Misericordia Dei magna est.* For his Mercy would not cease to be great, when it should permit us to perish, and place us amongst the throng of so many Nations, whom he hath left in darkness, and of so many Christians, who live under the tyranny of Devils. We fancy that we bear some worth and value with God Almighty. But if all the Men on the Earth are in his Eyes, but as a drop of Water, and a grain of Dust, as the Scripture speaks; What portion shall we take up of this drop, and of this grain? If then it be just we should hope in his Mercy, having so often experienc'd



rienc'd the effects of it ; it is not less Equitable we should fear his Justice, in it self so dreadful, and of which we see so terrible consequences in all times, and in all places of the World.

**XXXII.**

We ought never to destroy in our Souls the hope we have in his Mercy, nor the confidence we place in his Eternal Love. But, the fear of his Justice destroys it not; on the contrary, it establishes and fortifies it : Since this very fear is one of the greatest effects of his Mercy; and we shall have so much the more reason to hope he beholds us with a favourable Eye, by how much our fear of his Justice shall be greater. Let us fear God, because he is to be fear'd, and because we fear, let us hope in him. Those whom he forsakes neither fear him, nor desire to fear him. And it is for this reason, that it is profitable to destroy in our Souls all those false pretexts which self-love lays hold on to confirm us in this evil assurance; and to shun all those thoughts and motions of fear, which are always troublesome to us, because they always a little disturb that peace and quiet we are glad to enjoy.

**XXXIII.**

For the most part this confidence is grounded

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grounded either on a too great assurance that our sins after Baptism are forgiven, expressly contrary to Scripture, which admonishes us not to be without fear for those sins for which we think we have obtained pardon; *De propitiato peccato noli esse sine metu*: Or on our having for a long time practis'd the common duties of Christian Piety. But to allay this excessive confidence by warrantable motives of fear furnish'd us by Truth it self, we need only remember, that no body knows with certainty whether Charity or concupiscence reigns and rules in his Heart; and this uncertainty is much greater in those who are cold and negligent. For without doubt, as Hereticks practice a number of exterior good works without Charity, so the like may also be practis'd in the Church, without any better principle. For it is not a more difficult task to observe without Grace the exterior precepts of the Law of JESUS CHRIST, than to observe those of *Mahomet*, which sometimes are not a jot less difficult.

### XXXIV.

So, this exterior innocence, consisting only in observing the exterior duties of Christian Religion, is a very deceitful equivocal sign of interior Grace and Innocence:

cence : Since all this may proceed from custom, a habit gotten, the love of Creatures, and a fear purely humane. And though we ought not slightly to pass this sentence on our selves, nevertheless we may reasonably fear lest God does; placing us amongst those of whom he says, *This people honour me with their Lips, but their Heart is far from me.*

XXXV.

We ought not also to exempt ourselves from this upon the score of that common Doctrine, that Grace is only lost by mortal sin, and that we do not remember to have committed any. For who will be our surety for this? All the testimony we can bear of our selves, at the most has only relation to corporal sins; but how many of these are there, whose degree we know not? Who is he that can say, that he hath not lost Grace by Pride or Envy, by spiritual sloth, self-love, or a sinful adhesion to things of this World? St. Bernard tells us, that the sole sin of Ingratitude for favours receiv'd of God Almighty, may be so great as to equallize sometimes the enormity of several corporal sins; and it is in this sense according to St. Chrysostome, that sins once forgiven, are again imputed, because that ingratitude where-

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whereinto we fall by forgetting so great favours, comprehends them all in some sort, and makes us as guilty of them, as if we had never been pardon'd. Now who is he who can ascertain himself that he has not committed this sin of Ingratitude?

### XXXVI.

There is nothing more astonishing than the threats our Saviour made to those of *Capernaum*, viz. That they should be more severely handled at the day of Judgment, than those of *Sodom* and *Gemorrah*; that is, than two Towns defiled with the most abominable of Crimes. For, the only ground for these threats was their not having made use of the favours he had done them in working in their sight so many Miracles, and giving them so many instructions. It is not recorded, that otherwise they were more disorderly, nor greater Enemies of our Saviour, than the other *Jews*. Now I would fain know, who has not reason to fear lest our Saviour lay the same reproach to his charge? In the mean time, where is the use we have made thereof? Where are those stores of Vertues we have got by the help of the Talents God has put into our Hands? 'Tis true, we have believ'd, but  
where

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where are the works of our Faith? Where is the use he will exact of us for the benefits he has conferred on us? We must be stupendiously insensible not to be touch'd and affrighted to think that some will be found, in whom no extraordinary disorder was ever known; who, for all that, shall be judged by Truth it self more guilty than those of *Sodom*, and that for the sole abusing of Gods Favour.

### XXXVII.

All the occasions God has offer'd us, whereby we might advance in the way of Vertue, are as so many Graces whereof he will demand accompt, They are so many fruitful Harvests which he commanded us to reap, and out of which he order'd us to lay up stores, wherewith to maintain our selves at such times as he should permit us to be try'd. For Example, sicknesses and sufferings, are the Harvest time of Patience; rebukes and contempts are that of Humility: our losses that of Poverty: Who makes good use of these Harvests, is wise, according to the Scripture: *Qui congregat in messe filius sapiens est;* because he makes provision of Grace, which will be necessary to him another time. But, Scripture tells us, That he who makes ill use thereof shall be confounded;

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founded, *Qui autem stertit, esse filius confusionis.* Where are we to be rank'd? What use can we say we have made of so many Harvests God has given us?

### XXXVIII.

The Church divides the whole year into several seasons of Graces; and the Devotion of the Faithful ought to follow its Spirit: as Natural Beings never fail to follow that general Spirit, which regulates the course of the whole Machine of the World. The Birds, as the Scripture says, keep with exactness their seasons: Now they build their Nests, then change their Feathers; and this by a regular and constant order. In like manner Devotion has its seasons. There is one proper for procuring the Spirit of Penitence; and it is that wherein the Church practises that Vertue. There is another when it invites us to be joyful, to a new life, and to imitate that we shall enjoy in Heaven; and this is the Feast of Easter. To every Mystery peculiar Graces are allotted, and the Feast wherein the Church celebrates the one, is the proper season to obtain the other. But those who husband ill these seasons, who permit these solemnities to slip away Without enriching themselves with such Graces as God then bestows on well

## Of the Fear of God. 163

well disposed Souls, will without doubt hear the same reproach which the Prophet made the *Jews* of not having known the Judgment of our Lord, and of being inferior in prudence to the Birds of the Air, who never fail to do in season what Nature bids. *Milvus in Cælo cognovit tempus suum; Turtur & Hirundo, & Ciconia custodierunt tempus adventus sui: Populus autem meus non cognovit Judicium Dei.*

### XXXIX.

If the abuse of these lesser Graces be a matter so much to be fear'd, as we have declar'd; what is to be said of our abusing that Grace of Graces, I mean the Holy Eucharist, which contains the Author of all Graces. The Apostle tells us, that God did visibly punish the first Christians, who communicated without due preparation, and who made no difference betwixt the Body of our Lord and common Meats; and that this was the cause of Death, and of several Diseases amongst the Faithful; But, that this punishment from God was profitable, since it serv'd to expiate their faults in this life, and prevent their damnation. *Cum judicamur autem a Domino corripimur ut non cum hoc mundo damnemur.* It seems that God now adays carries himself otherwise towards

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wards those that prophane his Holy My-  
 sterless, He does not shew his Justice so ap-  
 parently to the Eyes of Men; He retires  
 himself on high, as the Scripture says, and  
 keeps at a distance from us. *Et propter eam  
 in altum regredere.* Never was more un-  
 worthy communions, and yet there's no  
 visible punishment. This ought to strike  
 a fear, into such as know, by the negli-  
 gence of their lives, that they have little  
 profited by often communicating; lest  
 this indulgence of God towards them,  
 be not an effect of his having abandon'd  
 them, and that they are so much the more  
 guilty, as they have been less punished.

### XL.

One of the wiles by which self-love hin-  
 ders us from applying to our selves the  
 reproaches our Saviour makes to certain  
 people in the Gospel, is to represent them  
 to our selves so black and ugly, that we  
 cannot fancy we should ever resemble  
 them. For Example, we look on the  
 Pharisees as a sort of people so intolerably  
 proud beyond all measure, that we think  
 there can be no other such now amongst  
 Men. But this is not so. They were like  
 other Men, and their vanity was not ea-  
 sily to be known by their outward beha-  
 viour; nay they knew it not themselves.

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On the other side, they were great observers of the Law, and mighty exact in the least matter that had relation to Gods service. Who then will be our warrant that we are not like to them? They were Hypocrites, 'tis true; but their Hypocrisie was unknown to them. Perhaps we are as guilty as they of that fault; and 'tis certain, we all have it in some degree. In the mean time JESUS CHRIST declares, that they should be more rigorously punish'd than the rest of the *Jews*, who were nevertheless very wicked. *Accipiet prolixius judicium*. From this we learn, that one may be wicked in the sight of God, whilst he leads a regular life in the sight of Men.

XLI.

It is remarkable, that most of the reproaches and threats our Saviour makes in the Gospel, are only for spiritual vices; for, he supposed that corporal ones are sufficiently condemn'd of themselves. In the *Capernaties* he condemns the abuse of his Word and Miracles; In the Pharisees Pride and Interest; in his Apostles, desire of precedency; in those who he says shall be plac'd on his left hand, and sent to Hell, the omission of Works of Mercy; and in the Parable of the Virgins, a want of interior

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interior Charity. In like manner the greatest part of his Precepts concern inward Vertues, as the love of our Enemies; reservedness in judging; being loosened from the Goods of this World, renouncing humane satisfactions; vigilance in prayer, the humility and simplicity of Children. 'Tis here he places that Justice surpassing the Justice of the Pharisees, and without which none can enter into the Kingdom of Heaven; mean while who can assure himself that he fully complies with it.

### XLII.

The Holy Scripture furnishes us with several marks whereby to know either the Death or Life of the Soul: But these very marks are more apt to augment than diminish the fear of those who have little devotion, and are in this state of insensibility of which we speak. It, first of all, tells us, that who has not the Spirit of JESUS CHRIST belongs not to him: *Qui non habet Spiritum Christi, hic non est ejus.* Thus though all those who have bid farewell to sin, ought in some sort to be confident that his Spirit dwells in them, because they feel a desire at the bottom of their Hearts, to dedicate themselves solely to JESUS CHRIST, yet does not this confidence exclude that fear which they

they also ought to have, lest this sign of his presence prove not a fallacious one, and they mistake a resolution merely natural, and wrought by custom, for a Divine figure form'd by the Spirit of God. For how many other effects are there of this Holy Spirit, which are not to be found in them? The Spirit of JESUS CHRIST is a Spirit of recollection, and continual adoration; 'tis a Spirit of zeal for Justice, of hatred for sin, of love for sinners: 'Tis a Spirit of the Cross, of Death, and continual Sacrifice: 'Tis a Spirit of leaving and forsaking all Creatures: 'Tis a Spirit of sweetness and goodness towards all Men. These are the motions the Spirit of God fully excited in the Heart of our Saviour, and which it ought in some measure to excite in ours; if we have receiv'd from his fulness any participation of that Spirit which ought to make us like to the Image of the only Son of God. Behold here the Marks and Tokens of Life! The more lively, the more active these sentiments are, the more we have reason to believe that we live: And the more we find them weak and languishing, the more we ought to apprehend our being in a state of Death.

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## XLIII.

Again the Scripture shews us what the the Life of the Soul is, in telling us that the *Just Man lives by Faith*. Now to understand fully this place, we must observe, that the Soul lives but by its Knowledge, and by its Love : From whence it follows, that this Life of Faith consists in thinking, loving, and hating according to Faith: that is, to live by Faith, we ought to judge things little or great, profitable or hurtful, good or evil, not according to our own gust and deprav'd inclinations, but according to the Light of Faith. In like manner, the sentiments of our Heart ought to be directed by the same Light, by it our fear, our hope, our joy, our sadness, our love and hate ought to be guided.

To know then that we live by Faith, we need but consider whether we desire what Faith shews us, whether we are troubled at what Faith discovers be contrary to the Law of God : Whether we beg for our selves and others such things as Faith tells us ought to be the subject of our Requests : If we do, we may be assured our Soul truly lives. But if, on the contrary, we find our selves afflicted with what ought to cause joy in us,  
and

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and joyful at what ought to afflict us, as we then have but a small share in this life of Faith, so have we but a few marks of the life of our Soul.

### XLIV.

In fine, the Apostle St. John assures us, *That he who loves not, remains in Death,* and that he who loves, has life. And the Apostle St. Paul lest we should be deceived by a vain Image of false Charity, hath taken care to describe exactly the qualities of that which is true, and which gives life to our Souls. *Charity, says he, is patient, is benigne; Charity dealeth not perversly; is not puff'd up, is not ambitious; seeketh not her own; is not provok'd to anger; thinks not evil; rejoiceth not upon Iniquity, but rejoiceth at Truth.* This is the Rule by which we ought to examine our selves. If we can bear our selves sincere witnesses, that we feel in us all the effects of Charity; in the name of God let us be full of confidence and joy; but if we feel in our selves the clean contrary, nothing but the greatest stupidity imaginable can stifle those just sentiments of fear which such knowledge ought to cause in us.

### XLV.

We ought not also to take for a sign that we have life in the sight of God, a certain

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Equality of mind, by which we judge right enough of most things. For this quality is consistent with the greatest disorders; and we often see those, whose condition is very bad through crimes either spiritual or corporal, for which they have done no penance, who nevertheless conserve a certain region of their mind, seeming not at all troubled by bad impressions from the Devil, in which they judge well of most things, and handsomely and discreetly regulate the affairs of their Lives. And the Devil, who possesses them often, permits them to dwell almost always in this calm Region, and thence only to be acquainted with themselves; that they may not perceive the depravation of their Hearts, by which he keeps them enslaved.

### XLVI.

We ought therefore to fear, we ought to tremble before God, having before our Eyes so many motives of fear. But this fear ought to be a wholesome one, a fear which instead of discouraging the Soul, ought to cheer it up, and incite it seriously to apply remedies to whatsoever causes fear in it. It ought to be a fear inciting us to penance, to prayers, to vigilancy and labour. Yet notwithstanding all this, if we find our selves in a

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condition where it seems we perceive in our selves nothing but coldness and insensibility, and that we cannot alter this disposition of our minds; we ought with all humility to submit to Gods decrees, and hope to draw as much profit thence, as if it had pleas'd his Divine Majesty, to have fill'd us with sensible devotion, consolation, and fervour. And perhaps we shall effectively draw this advantage thence, if we sincerely entertain these sentiments which that condition leads us to, and that we judge of our selves as in truth we ought to do.

XLVII.

Nor would the advantage be inconsiderable, should we hereby be conserv'd in a low opinion of our selves. But we must be careful, lest under this pretext we be inclin'd to continue voluntarily in this condition; God, who wills that some Souls should be in it, to humble them, commands at the same time that they do their endeavours to come out of it. 'Tis to all he addresses these words of his Prophet, *Erudi te Jerusalem ne forte recedat a te anima mea.* Instruct thy self, O Christian Soul, for fear my Spirit leave thee. Do not wilfully continue in ignorance and darkness. We ought equally to avoid neg-

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ligence in searching the Lights of God, and impatience in the darkness wherein he leaves us. The one is the effect of sloth, the other of Pride. But these lights we ought to seek, are not lights purely speculative; they are such as touch our Hearts at the same time, that they instruct our understandings; lights that spring from Charity, which is the true remedy for hardness of Heart, and for insensibility.

*The End of the Third Treatise.*

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**The**

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The Fourth Treatise.  
*Of the means to conserve  
 Peace amongst Men.*

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First P A R T.

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*Querite pacem civitatis ad quam  
 transmigrare vos feci, & orate pro  
 ea ad Dominum; quia in Pace  
 illius erit Pax vobis.*

I.

**E**Very Society whereof we are a  
 part, every thing with which  
 we have any tye or commerce,  
 on which we have any influence,  
 or which may work on us, and whose dif-  
 ferent itate is able to alter the disposition  
 of

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of our Souls, are the Towns wherein we pass away the time of our Pilgrimage, since in those our Souls find employment and repose.

Thus the whole World is our City, because we as Inhabitants of it, have a certain tie with all Men, from whom we sometimes receive profit, and sometimes loss. The *Hollanders* drive a Trade with those of *Japan*; we with the *Hollanders*; and so we also have a commerce with those people who inhabit the furthest parts of the World; because the advantages the *Hollanders* draw thence, afford them means either to help or incommode us. The like may be said of all other Nations; they all are fastned to us some way or other, they are all Links of that Chain which ties all Mankind together; by that reciprocal need we all have of one another.

H.

We are in a more particular manner said to be Citizens of the Kingdom wherein we live, and were born, of the Town where we dwell, and of the Society we make a part of; and in some sense we may say we are Citizens of our selves, and of our own Hearts. For our many passions and thoughts in some sort are a kind of people with whom we are to live, and it is often easier

easier to live with all the exterior World, than with this interior one which we carry within our selves.

The Scripture which obliges us to seek the Peace of the City where God makes us inhabit, is equally to be understood of all these different Towns: That is, it obliges us to seek and desire the Peace and Tranquility of the whole World, of our Kingdom, of our City, of our Society, and of our selves. But as it is more in our power to procure Peace for some of these Towns, than for others, so must we in different ways endeavour the same.

**III.**

There are but few who are in a condition to procure the Peace of the World, of Kingdoms or Cities, otherwise than by their Prayers. So that our duty in this point is reduc'd to begging it sincerely at Gods Hands, and in believing our selves oblig'd to do so; as really we are, since those exterior troubles which divide Kingdoms, often rise from the little care particular persons whereof they are compos'd, have to beg Peace of God, and their small acknowledgment for so great a favour when granted them. Temporal Wars have so strange consequences, and work so sad effects even on Souls themselves, that

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we cannot be too apprehensive of them. Wherefore St. Paul, where he recommends praying for the Kings of the Earth, expressly observes, as one principle of this obligation, the need we have for our selves of this outward Tranquility, *Ut quietam & tranquillam vitam agamus.*

### IV.

We procure Peace to our selves, when we regulate and order our thoughts and passions; and by such an interior Peace, we contribute much to that of the Society wherein we live; since it is disturb'd almost by nothing but our unruly passions. But as this Peace with those who are united to us by closer ties, and a frequenter commerce, is of extraordinary great importance for preserving Tranquility in our selves; and nothing is a greater Enemy to it, than that division opposite to this Peace; it is of it we must particularly understand this Document of the Prophet, *Quærite pacem civitatis ad quam migrare vos feci.*

### V.

Man for the most part neither guides his life by Faith, nor by Reason: He rashly follows the impressions of things present, or the commonly receiv'd opinions of those with whom he lives. There are few who with any care apply themselves to consider

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consider what is really and truly necessary for passing this life happily either according to God or the World. Did they reflect seriously on't, they would find, that Faith and Reason go hand in hand, and agree concerning the greatest part of the duties and actions of Mankind: That those things we are forbidden by Religion, are often as opposite to our Repose in this life, as to our Salvation in the other; and that most of those we are commanded to do, contribute more to our Temporal Happiness, than whatsoever we are prompted to seek after with so much earnestness by our Ambition and Vanity.

### VI.

Now this agreement betwixt Reason and Faith, appears no where so evident, as in the obligation to conserve Peace with those who are link'd in Society with us, and to eschewing all occasions that may disturb the same. For if Religion do prescribe us this duty, as one of the essentiallest to Christian Piety, Reason also inclines us to it as one of greatest importance for our own Temporal Interest.

### VII.

We cannot with any attention consider the origine of the greatest part of those troubles and crosses, which either happen

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to our selves, or that we see befall others, but we must acknowledge that they spring for the most part from our not noting well one another: And if we will be just to our selves, we shall find, that very rarely any one speaks ill of us without cause, or takes delight to hurt or vex us, only for wantonness. We always contribute something; if we give no immediate cause, at least we have done a far off. We commit without thinking a thousand little faults against those with whom we live, which dispose them to take an ill part, what otherwise they would without trouble pass by, had they not already in their minds given entertainment to some disgust. In fine, it is almost always true, that, if we are not beloved, 'tis we who have not known how to make our selves be so.

### VIII.

We therefore our selves contribute to those inquietudes, those crosses, to those troubles which others give us; and as 'tis partly this which renders us unhappy, nothing imports us more, even according to the World, than seriously to endeavour to shun these. And the Science which teaches us to do it, is infinitely more useful than all those others which Men learn with so much care, and so great expence of time.

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time. And for this reason we have cause to deplore the ill choice Men make of the Arts, Exercises, and Sciences, they apply themselves to. They diligently apply themselves to know the matter, and to find the means how to make it serve their occasions; they learn the ways of taming Beasts, and employing them for the use of life; But they do not so much as dream of learning the Art to make Men useful to them, and hinder them from disturbing and making their lives miserable; although Men contribute infinitely more either to their Happiness or Misery, than all the rest of the Creatures.

**IX.**

This is what Reason teaches us of this duty: But if we consult Faith and Religion, they oblige us farther still to the same, by the Authority of their Doctrine, and the Divine Reasons they propose. JESUS CHRIST so loved Peace, that of the Eight Beatitudes he proposes in the Gospel, he thereof made Two. *Blessed, says he, are the Meek, for they shall possess the Earth;* this comprehends the tranquillity of this, and repose of the other life. *Blessed are, says he again, the Peace-makers, for they shall be call'd the Sons of God;* which is the highest title Men are capable of, and  
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which is therefore due only to the highest Vertue. St. Paul has made an exprefs Law concerning Peace, in commanding it to be kept as much as poffible with all Men whatfoever: *Cum omnibus hominibus, fi fieri potest, Pacem habentes.* He forbids ftrifes and fuits, and enjoyns patience and meeknefs towards all: *Servum Dei non oportet litigare, fed mansuetum effe ad omnes.* And laftly, he declares, that the Spirit of Contention is not the Spirit of the Church. *Si quis videtur contentiofus effe, nos talem confuetudinem non habemus.*

Xi.

There are fcarce any admonitions that occur more frequent in the Books of Wifdom, than thofe which tend to regulating us in the commerce we have with our neighbour, and making us fhun whatfoever may excite divifions and quarrels. 'Tis upon this fcore the *Wife-man* tells us, That meek words multiply Friends, and mitigate Enemies, *Verbum dulce multiplicat Amicos, & mitigat Inimicos.* And that perfons of worth are full of fweetnefs and complaifence, *Et lingua Eucharis in bono homine abundat.*

In auother place he fays, That meek answers appeafe wrath, and fharp ones ftir up rage. *Refponfio mollis frangit iram: Serma,*



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*Sermo datus suscitatur furorem:* He tells us, That the Wise-man procures himself love by his words, *Sapiens in verbis seipsum amabilem facit.*

In fine, he so far Extolls this Vertue, that he calls it the Tree of Life; because it procures us quiet in this World, and in the next. *Lingua placabilis, Lignum Vitæ.*

XI.

He has taken care also to teach us, that the advantage we receive from this Vertue, in making us be lov'd, is preferrable to these which Men desire most, viz. Honour and Glory. For this is one sense of these words, *Fili in mansuetudine opera tua perfice & super gloriam hominum deligere.*

Here the Wise-man compares the two things Men principally seek from others, viz. Love and Glory. Glory springs from an Idea of Excellence, Love from an Idea of Goodness; and this is known by a meek and sweet behaviour. Now in this comparison he teaches us, that though esteem and repute from others satisfies our vanity more, yet it is better to have their Love. Esteem only lets us into their Judgment; whereas Love opens us their Hearts: Esteem often has for companions Fears and Jealousies; whereas Love destroys all malignant

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lignant Passions; and 'tis these that disturb our quiet.

### XII.

We may from Scripture draw an infinite number of Reasons, exciting us to conserve Peace amongst Men by all possible means.

Nothing agrees better with the Spirit of the New Law, than the practice of this duty, and one may say, that even the Essence of this Law leads us to it. For whereas concupiscence, which is the Law of the Flesh, separating Man from God, has set him at variance with himself, by making his Passions rebel against Reason; and with all other Men, by making him their enemy, and inclining him to endeavour to get dominion and tyranny over them. On the contrary, it is proper to Charity, (which is the New Law which JESUS CHRIST came into the World to establish) to repair all these breaches sin has made, to reconcile Man to God by making him subject to his Laws, to reconcile him to himself, by bringing his Passions to the bent of Reason; and lastly, to reconcile him to all Men, by taking from him the desire of domineering over them.

Now

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Now one of the principal effects of this Charity in respect of Men, is to make us apply our selves how to conserve Peace with them; for it is impossible Charity should be lively and sincere in the Heart, without producing in it this application. We naturally fear to hurt those we love : And this love making us look on all the faults we commit against others as great, and of consequence, and in those they commit against us as slight and small ; it thereby extinguishes the usualest source of quarrels, which for the most part take their rise from these false Idea's that make all things look big which concern our selves, and those small and little which concern others.

### XIII.

It is impossible to love our neighbour without desiring to serve and help him; nor can we do this without being at peace with him : So that the same duty by which we are charg'd, according to Scripture; to help him in what we are able, obliges us also to keep peace with him; for Peace is the Gate by which we enter into his Heart, and this by aversion is shut and made inaccessible.

### XIV.

It is true, we are not always in a condition

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dition to serve others by discourses of edification: But there are many more ways of doing that. We may do it by holding our peace, by Examples of Modesty, Patience, and other Vertues: And it is Peace and Union with them, that open their Hearts to profit thereby.

### XV.

Charity does not only embrace all Men, but it does this at all times. And thus we ought to be at peace with all Men, and this always. For, no time, no occurrence happens where we ought not to love and desire to serve them; and by consequence there is none, where we ought not, on our part, to take away all obstacles which may intervene, and the greatest of these is a certain aversion and strangeness they may have for us. So that even then when we cannot keep an interior Peace with them, which consists in an union of thoughts and sentiments, we must at least endeavour to preserve an exterior one, consisting in the devoirs of humane civility; to the end we may not be rendred incapable to serve them some other time, and always testify to God our sincere desire to do so.

Moreover, if we do not actually serve them, we are at least obliged to do them no harm. Now we do them harm, when  
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## Patt I. Peace amongst Men. 185

by crossing them, we give them occasion to look but coldly on us. We do them a real hurt, in disposing them, by an aversion they may conceive against us, to take our words and actions in evil part; to speak of them unjustly, and so as may wound their Consciences; and in fine, to slight even Truth it self in our mouths, and not to care for Justice, when 'tis we that maintain it.

### XVI.

It is not therefore only the interest of the Man, but that of Truth it self, which obliges us not to exasperate them needlessly against us. If we love Truth, we ought to avoid all occasions of rendring it odious by our indiscretions, and of shutting against it Mens Hearts and Minds, whilst we shut them against our selves: 'Tis to make us eschew this fault, that the Scripture admonishes us, *That the Wise adorn Science.* That is to say, they make it appear venerable before Men, and the esteem which they gain themselves by their moderation, makes that Truth which they denounce, appear more august: Whereas should they incur the contempt or hatred of others, they would bring it into disesteem, because contempt and hatred ordinarily pass from the Persons, to the Doctrine which they teach. XVII.

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### XVII.

It is impossible Honest Men should always be at Peace with others, since our Saviour has told them, that they ought not to expect to be otherwise treated by them, than he himself had been. And it is for this reason that St. Paul, exhorting us to keep Peace with others, added this restriction *If it be possible, Si fieri potest*: Knowing well that 'tis not always so, and that some occasions intervene where we ought to run the hazard of exasperating others, by opposing our selves to the course of their Passions. But to the end we may do this with profit, and without having just reason to fear lest we should have contributed to the ill consequences which may thence arise, we must extream carefully avoid choosing them to no purpose, or for things of small moment, or too harshly; for the truth is, that those only who spare others as much as they can, are in a possibility of doing good by correcting their faults.

### XVIII.

St. Peter, knowing that it was impossible Christians should live without trouble and persecution, admonishes them not to draw these on themselves by their own Crimes: In like manner one may say, that  
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## Part I. Peace amongst Men. 187

it being impossible Men should live without being hated, they ought with extreme care to avoid incurring hatred by their imprudence and indiscretion, and thereby losing the merit they might gain by this kind of suffering.

XXIX.

Fraternal correction is a duty expressly recommended to us in the Gospel, and our obligation thereunto is a very strict one. Nevertheless it is certain there are very few in a capacity of putting it in practice with profit, and so as not to do the party reprehended more harm than good. Yet for all this they ought not to think themselves freed from the obligation. For as we are not exempt from guilt before God, when by imprudence we make ourselves incapable of doing Corporal Works of Mercy, and he will lay to our charge the want of those good deeds we out of our own fault do not; neither ought we to think our selves free from sin, when through the little care we have of preserving Peace amongst our neighbours, we become incapable of practicing in their regard those Spiritual Works of Mercy which are due to them from us.

XX.

In fine, our Spiritual Interest, and that Charity

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Charity which we owe to our selves, ought to make us forbear doing whatsoever may set us at variance with our neighbour, and render us the object of his hatred and contempt, for nothing is apter to extinguish or cool in our selves than Charity which we owe them, since there is not a more difficult task than to love those in whom we find nothing but coldness, or even aversion.

### XXI.

But the difficulty lies not in convincing our selves of the necessity to conserve Peace with our neighbour; 'tis ineffectually conserving it, by shunning whatsoever may breed an alteration. It is certain, that nothing but a superabundance of Charity can produce this great effect. Yet amongst humane means necessary for this end, none seems more proper than a diligent enquiry after the ordinary causes of such dissensions as happen amongst Men, to the end we may be able to prevent the same. Now considering these in general, one may say, that misunderstandings between us and others, never happen but either through our disobliging them, so as they avoid and separate from us, or their disobliging us by their words or deeds, so that we our selves estrange from them,



## **Part I. Peace amongst Men. 189**

them, and renounce their Friendship. Either of those two may happen by an absolute breach, or by an insensible cooling of Friendship. But in what manner soever this comes to pass, 'tis always these reciprocal discontents that cause ruptures, and the only means of shunning them, is never to do what may offend another, nor be offended at what others shall do against us.

### **XXII.**

There is nothing more easie than to prescribe this in general, yet scarce any thing harder than to practice it in particular: And one may say it is one of those rules, which, being short in words, are nevertheless of vast extent in their meaning, and which under the generality of their terms comprehend an infinite number of most important duties. Upon this score it will be expedient to look into it, and examine more particularly by what means we may avoid offending others, and how we may bring our selves into such a disposition as not to be offended by any thing they shall either say or do against us.

### **XXIII.**

The means to be successful in practice of the first of these devoirs, is to know what it is that exasperates others, and gives them

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them those impressions which produce aversion and distance. And all these causes seem reducable to two, viz. contradicting their opinions, and withstanding their passions. But as this may happen divers ways, that those opinions and passions are not all of the same nature, and that there are some for which they have a more sensible concern than others. We must carry on this enquiry a little farther, and consider more minutely those judgments and those passions which are most dangerous to be thwarted.

### XXIV.

Men are naturally wedded to their opinions, because they are never free from a desire of Lording it over others by all ways possible. We in some sort reign over them by their believing what we say 'tis a kind of dominion to make our sentiments pass current amongst others: And so the opposition we here find, wounds us in proportion to the love we have for this kind of Empire. Man, says the Scripture, *places his content in the sentiments he proposes, Latatur homo in sententiis oris sui* For by proposing them, he makes them his own, he becomes concern'd for them, and their ruine carries with it the destruction of some thing that belongs to him.

cannot

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cannot oppose them, without shewing him that he has been mistaken; and he takes no pleasure in being so. Whoever in any particular point contradicts another, pretends to know more of it than he; and so at the same time gives him two very unpleasing impressions, the one that he wants knowledge, the other that he who thus finds fault, surpasses him in understanding. The first humbles him, the second exasperates him, and causes jealousies. These effects are more lively and sensible, as concupiscence is more quick and active. But there are very few, who in some measure are not touch'd therewith, and who can endure to be contradicted without feeling any motion of displeasure.

### XXV.

Besides this general cause, there are many more making Man adhere to his own sense, and touch'd to be contradicted. Although devotion seem (in diminishing the esteem we may have of our selves, and the desire of domineering over the minds of others) at the same time to diminish in us the love for our own sentiments, yet does it often produce a quite contrary effect. For as devout people look on all things spiritually, and yet it often happens  
that

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th at they are deceived; it also comes to pass, that sometimes they spiritualize certain fallhoods, and dress up some opinions, either uncertain or ill grounded, with Reasons of Conscience, which cause them to adhere obstinately thereunto. So that applying in general that love they have for Truth, for Vertue, for the concerns of God, to these opinions they have not well examin'd; their zeal is stir'd up, and grows high against such as either oppose these opinions, or do not seem to be persuaded of their Truth; and the remainder even of Concupiscence in them, mingling and blending it self with these motions of zeal, spreads it self so much the freelyer, the less these persons resist it, and distinguish this double motion in their Hearts; because they only perceive their minds to be taken up with these spiritual Reasons, which seem to them to be the sole source of all their zeal.

### **XXVI.**

It is by an effect of this secret illusion, that we see some very devout Persons adhere so obstinately to certain opinions in Philosophy, and those notorious false ones, that they even look with pity on such as are not convinc'd thereof, and upbraid them with the love of novelty, when they advance

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advance nothing but what is undoubtedly true. There are some before whom one cannot speak of substantial forms, without putting them into passion. Others espouse *Aristotle's* quarrel, and that of other ancient Philosophers, as if they were Fathers of the Church. Others take the Sun's part, and pretend 'tis injur'd in being made to pass only for a heap of violently agitated dust. The truth is, these notions spring not from concupiscence, they are caused by certain Pious Maximes, which in general are true, but apply'd ill by them in particular. We ought to be averse from Novelty; it is true; we ought not to take delight in extenuating those, who by the consent of all the learned have been judg'd worthy esteem; this is also true. But after all this, when such things come under dispute as are only to be judg'd by Reason, known Truth ought to carry it against all these Maximes, and all the stead they can stand us in, is to make us more circumspect, lest by slight appearances we suffer our selves to be surpriz'd.

### XXVII.

All those exterior qualities, which without augmenting our knowledge, contribute to perswade us that we are in the right;

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right; whilst they fix us to our own opinions, they make us also more impatient of being contradicted. Now there are many to be found which produce this effect in us.

Those who speak well, and with ease, are subject to be tenacious of their own sense, and difficultly undeceived: Because they are inclin'd to think they have the same advantage over the understandings, that they have over the tongues of others. This advantage is a visible and palpable one, whereas it is in the dark to them, that they want light and exactness in reasoning. Besides, this facility of utterance, gives their thoughts, though false, a certain lustre, which dazzles even their own Eyes; whereas those who express themselves with difficulty, cast Clouds in the most apparent Truths, makes them appear in the dress of falsity, and are themselves often forc'd to yield, and seem overcome, because they want words wherewith to disentangle themselves from those gay and dazzling errors.

### XXVIII.

What fortifies in those who have a good utterance this obstinate adhering to their own opinion, is that for the most part they draw the multitude to their side; because

because this never fails to give the advantage of Reason, to those who have it in words: And this publick approbation returning upon them, makes them still pleas'd with their own thoughts: For thence they take occasion to believe them conformable to the light of common sense. So that they receive from others what themselves lent them, and are in their turn cheated by such as were first deceived by them.

XXIX.

The self-same effect proceeds from many other exterior qualities, as moderation reservedness, calmness and patience. For they who are masters of these endowments, comparing themselves with others who have them not, cannot but prefer themselves before such, in these particulars; nor are they unjust to them in doing so. Now as advantages of this sort are much more conspicuous than those of the mind, and gain more credit and authority, in the World; so their owners often cannot forbear preferring their judgment before that of others, who have not these qualities; not believing through a gross and palpable vanity, that they are more sharp-sighted than they, but in a more subtle and sensible manner. For besides that

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Impression they receive from the approbation of the multitude, on whom they impose by these exterior ornaments, they apply themselves particularly to descant on the defects which they observe in the manner of others proposing their sentiments, and these at last they insensibly take for marks of defect of Reason.

XXX.

Nay there are some, who from the care they have had to beg of God that Light which is necessary to guide themselves by, in certain difficult occurrences, take occasion to prefer their opinions before those of others, in whom they observe not the same assiduity of Prayer. But these reflect, not that the genuine effect of Prayer is not so much to make us more knowing and clear-sighted, as to obtain for us a diffidence of our own skill and knowledge, and to make us more disposed to follow the light and advice of others. So that it often happens, that one inferior in Vertue shall see more in certain matters than another much above him. Nevertheless all this light and insight shall much less profit him, by reason of the ill use he makes thereof, then if by his Prayers he had obtain'd a docility to accept truth from another's hand, and the Grace to make good use thereof.

XXXI.



XXXI.

Those, who, have a quick imagination, and a strong and lively apprehension, are another kind of people subject to be wedded to their own sentiments; because this intense application of themselves to some particular objects, hinders them from giving their understandings so full a prospect of things as is necessary to frame an equitable judgment, which depends of the comparing several Reasons together. They are so fully taken up with some one Reason, that they allow no admittance to all the rest. And they properly resemble such as, are too near the objects they look on, who therefore see nothing at all but what is precisely before their Eyes.

XXXII.

'Tis for many of these Reasons that Women, and particularly those who have good Wits, are subject to be much ty'd to their own sense. For the most part their Wit is a Wit of imagination; that is, it is lively, but extends its sight not far: Hence they are strongly taken up with what is near and strikes them, whereas they consider little any thing else: They speak well, and with ease, and so gain credit and esteem: They are moderate, and exact in all the duties of Devotion.

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And thus all things contribute to make them set a value on their own thoughts, for nothing happens that may breed in them a mistrust thereof.

### XXXIII.

In fine, whatever raises men in the World, as Riches, Power, Authority, renders them insensibly more fix'd to their own sentiments; as well because these things make others complacent, and apt to believe what they say; as also because they are less accusom'd to be contradicted; whence they become more sensible and delicate. As no body for the most part tells them of their mistakes, so they accusom themselves to think that they commit none, and they are surpriz'd when any one goes about to make them reflect they are subject thereunto, as well as others.

### XXXIV.

We should make ill use of these general observations, should we thence take occasion to attribute in particular this vicious adhesion to those in whom we observe the qualities capable to produce it; because they are not the necessary causes thereof. The use therefore we ought to make of them, is not to suspect and condemn any one in particular thereupon; but only to con-

conclude, ( when we treat with such as by their condition or disposition of mind may be subject to this fault, whether really they are guilty thereof or no ) that it always behoves us to stand more strictly on our guard, not to thwart, without great reason, their opinions and sentiments. For this pre-caution can never do harm, whereas it may be of great concern in many occurrences.

**XXXV.**

But as it is observable, that as there is more danger in contradicting some persons than others, so are there some opinions whereof we ought to be more wary. And such are those which are not peculiar to some one person of the place where we live, but are establish'd there by an universal approbation : For by opposing opinions of this kind, it seems we would raise ourselves above all others; and we give occasion to all those who are prepossess'd with them to concern themselves for them so much the more warmly, as they believe this common concern of theirs arises, not because the opinions are their own, but those of the whole community. Now the malignity of our Nature is infinitely more lively, and more active, when it is under some honest pretext, and can disguise

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guise, and hide it self from it self, under the colour of that zeal which is due to Superiors, and to the community whereof we are Members.

### XXXVI.

This observation is of utmost importance for conseruing Peace ; And that we may comprehend the extent thereof, we must add, that in all Bodies, in all Societies, there are for the most part certain Maximes that bear sway, which are fram'd by the judgment of those who are in possession of the belief, and by their authority. Lord it over the minds of all the rest, It often happens, that those who propose these, are not very tenacious of them, because they seem not even to themselves very clear ; but this hinders not the inferior sort, ( who receive these Maximes without examination on the bare authority of the Proposers ) from looking on them as certain beyond controul, and ( since they usually place their glory in maintaining them at what price soever ) from growing hot and full of zeal against their opposers. These Maximes and opinions sometimes concern only matters of Speculation and Doctrine. Here one kind of Philosophy is in vogue, there another. In some places all opinions tending to severity,

rity are acceptable, in other they all lie under suspicion. Sometimes these opinions have relation to the esteem we ought to have of certain persons, and principally of such as are of the same Society; because those who bear sway there by the credit they have, give each their rank and place according to the manner of their treating them, or speaking of them. And this place and esteem becomes confirmed to them, by the multitude which authorizes the judgment of the Superiours, and is always ready to defend it.

**XXXVII.**

Now, as these judgments may be erroneous and extravagant, it may happen, that particular Members of the same Society may not approve of them, and may think these places misbestowed. In this case if the dissenters use not a great deal of discretion, and many precautions not to exasperate those with whom they live, by the difference of their opinions; they'll hardly avoid the incurring the censure of presumption and temerity; nay, scarce prevent what they have discovered of their sentiments from being carried far beyond their intentions, and making themselves to be accused of an absolute contempt towards those on whom they

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they do not bestow all the respect that others do.

### XXXVIII.

To avoid then these inconveniences, and several others one may fall into by opposing commonly received opinions; we ought, in what Place or Society soever we be, to make a Draught or Map of all the opinions in vogue there, and of the place and rank each of them holds there, that we may have all the consideration for them which Charity and Truth can permit.

It may happen that many of these opinions seem false, and that others have not their due places allotted them. But our first care ought to be, to distrust our selves in this particular. For if in Man there be a certain natural weakness which disposes him to accept without examination the impressions he receives from others; there is also a malignity no less natural, inclining him to contradict the sentiments of others, and particularly of such as live in repute. Now this latter vice is more to be shun'd than the other; because it is more opposite to humane Society, and betokens a greater depravation of the Heart and Mind: So that to resist this, we ought as much as we can to favour the opinions.

nions of others, to be well pleas'd that we can approve of them, and even to take their being received for an omen of their being true.

XXXIX.

That impatience which makes us with heat contradict others, springs but from our not being able to endure without trouble, that others should entertain opinions different from ours. 'Tis because these sentiments are contrary to our sense, that shocks us; not because they are contrary to Truth. Were it our design to benefit those we contradict, we should take other measures, and proceed other ways, we propose to our selves only the bringing of them under our opinions, and raising our selves above their Heads; or rather we desire by contradicting them to be reveng'd of them for the displeasure they do us in thwarting our sentiments. So that in this behaviour there is found at the same time Pride, which breeds this spite, want of Charity, which hurries us to take revenge, by an indiscreet opposition and hypocrisie, which covers under the pretext of our love for Truth, and a Charitable desire of disabusing others, all these deprav'd motions. Whereas in effect we only seek to satisfy our selves: And thus

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thus one may very justly apply to us the saying of the Wise Man, That the admonitions of him who intends an injury, are false and deceitful. *Corruptio mendax in ore contumeliosa*. Not that he always says what is false; but because he has a mind to vex and insult over us, whilst he would seem only to design our profit by correcting some fault.

### XL.

We ought then to look on this impatience, which makes us without distinction engage our selves against whatever seems to us untrue, as a very considerable fault, and which very often is much greater than the pretended error we would deliver others from. Thus as we ought in the first place to be charitable to our selves; so our first care and pains ought to be about our selves, endeavouring to settle our minds; so as to be able to endure without disturbance the opinions of others, which may seem false to us, to the end we may never enter the lists against them, but with a desire of benefiting their abettors.

### XLI.

Were we possess'd with this sole desire, we should without difficulty acknowledge that, though all error be ill, there are  
NEVER



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nevertheless many which we ought not our selves to destroy, because often the remedy would be worse than the disease; and applying our selves to the cure of these small evils, we should put our selves out of condition to redress such as are really of concern. And therefore, though our Saviour JESUS CHRIST was full of all Truth, as *St. John* says; yet we find not that he undertook the freeing Man from other errors than such as concerned God, and the means of his Salvation. He was fully acquainted with all the extravagant opinions about natural beings; he knew better than any else, in what true Eloquence consisted; to him all past events were perfectly known; yet did not he commissionate his Apostles to combat Mens errors in natural Philosophy, to teach Men how to speak well, or to rectifie a great number of falsities in matters of fact wherewith Histories were stuffed.

**XLII.**

We are not oblig'd to be more charitable than the Apostles were: When we perceive therefore, that by contradicting certain opinions concerning humane Sciences and Affairs, we vex and exasperate many, and give them occasion of making rash  
and

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and unjust censures; we not only may dispense with our selves not to oppose such opinions, but are often obliged to it by the Laws of Charity.

### XLIII.

But the practice of this reservedness ought to be intire and full; we must not think it sufficient to abstain from openly contradicting those we are obliged to manage with this moderation: We ought to trust no body with our opinions of them, because that serves for nothing but to disburden our selves to no purpose; and there is often more danger in telling to others our opinions of such persons as have esteem and authority in a community, and reign over their minds, than to the parties themselves; because those to whom we design our thoughts, having often less Light, less Equity, less Charity, and more false zeal and eagerness, receive greater wounds than those other would: And lastly, because there are very few good secret-keepers, so that whatsoever we say comes to his Ear who is concern'd, and that often told so, that the way of telling causes a greater pique than the thing it self. So that there is almost no other means left of avoiding these inconveniences, than by being generally reserv'd to all.

### XLIV.

## XLIV

It is no easie matter to wave a Confident too, when there's something which we approve not that lies at our Heart ; we believe our selves oblig'd to keep it close. Self-love naturally seeks to disburden it self, and we are pleas'd at least to have one witness of our reservedness. That malignant vapour which always drives us on to contradict what we like not, being shut up in an unmortified mind, makes continual efforts to get out ; and often the displeasure it causes grows greater by the violence we use to keep it in. But, the more lively these motions are, the more certain, ( we ought to conclude ) is our obligation of repressing them, and that we ought not to intermeddle in conducting others, when we have so much need to labour about guiding our selves.

## XLV.

Thus by resisting that desire we have of talking of the faults of others, when prudence permits us not to discover them, it will come to pass, that we shall either know or find afterwards, we were in the wrong, and judg'd amiss, or some occasion will happen of discovering them with profit, and so we shall practice what the Scripture commands in these words. *Bonus sensus.*

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*sensus usq; ad tempus abscondet verba illius,  
& labia multorum enarrabunt sensum illius.*

Or if neither the one nor the other come to pass, however we shall enjoy the fruit of Peace, and may justly hope that reward for our reservedness which we should have lost by delivering our selves up to the guidance of our Passions.

### XLVI.

If we ought to have regard, as I have said, to the Quality, the Spirit, and Condition of the Persons we are about to contradict; much more ought we to consider our selves, and the place we hold in their esteem. For since we must not oppose the opinions of others, but with a design of doing them some good; we must see what likelihood we have of succeeding; and as the success lies in our perswading them, and the only means to do this, are Authority and Reason, we must further know well how far we can prevail by both these means.

Without doubt the weaker of the two is Reason, and those who have only that Card to play, cannot promise themselves any great success, since the greatest part of the world are led by Authority: It is therefore touching this we ought particularly to examine our selves; and if we perceive

perceive we have not that credit, that esteem which is necessary to procure a favourable reception for what we say; we ought to believe God does dispense with us for speaking our minds concerning those things which appear to us blame-worthy, and that what he expects at our hands in such occasions, is reservedness and silence. In going by any other Rule, we but discredit our selves, and quarrel with no benefit to any, and disturb the peace of others, and our own too.

XLVII.

The advice *Plato* gives of not pretending to reform and establish in Commonwealths any thing but what he shall find himself able to get approv'd and allow'd by those who compose it: *Tantum contendere, quantum probare civibus suis possis*, has not only relation to States and Commonwealths, but to all particular Societies, nor is it only the thought of a Heathen, but a Rule of Christianity, taught by *St. Austin* as absolutely necessary for the Government of the Church. *The true Peacemaker*, says this Blessed Saint, is he who corrects what he can of the faults he sees, and who, by an equitable judgment disallowing those he cannot mend, ceases not to tolerate them with an unshaken constancy.

Now

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Now if this Holy Father prescribe this Rule, even to those who are entrusted with the Government of the Church; if he command them to look on Peace as their principal end, and to pass by an infinite number of faults, rather than disturb it: How much more necessary is it for those who are entrusted with nothing, and who have on them only the obligation common to all Christians to contribute what lies in their power to the good of their Brethren.

### XLVIII.

As in politick Government we call it sedition, when any one endeavours a reformation of disorders, without having right to do so from the place and rank he holds. So in private communities it is a species of the same Crime, when particular persons, who are in no authority, set themselves up against the sentiments established there, and by their opposition disturb the Peace of the whole Body. Nevertheless this ought only to be understood of such disorders as may be tolerated, and which being balanc'd against the disquiet they may cause, shall be found less considerable. For some there are of that Nature, that even particular persons lie under an absolute necessity of opposing;

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ling; but it is not of these we now discourse.

**XLIX.**

Nevertheless we ought not to extend these Maxims, so far as generally in conversation, to scruple our owning a dislike of certain opinions of those with whom we live. This would be to destroy Society, instead of establishing it; for this restraint would so set one on the rack, that it would make one prefer privacy before company. We must therefore reduce our silence to things of importance, and such as we see others concern themselves most for; and, even in these, we may find ways so to thwart them, as it will be impossible they should take offence. And this ought to be our particular study, commerce and conversation not being able to subsist, when that freedom of owning our being of different opinions from others is taken away.

**L.**

So it is a matter of wondrous great use to study with care how to propose our sentiments in such a sweet, reserv'd, and agreeable way, that none thence may take occasion of disgust. This by Men of the World is practic'd to admiration towards your Great Ones, concupiscence never failing

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falling to furnish sufficient means for doing it : And we should find the like as well as they, were Charity in us as active as concupiscence is in them ; and if it made us as apprehensive of offending our Brethren, whom we ought to look on as above us in the Kingdom of J E S U S C H R I S T, as worldlings are of displeasing those, their interest is to manage for the increase of their fortunes.

### LI.

The practice of this duty is so important, so necessary during the whole course of our life, that we ought to have a particular care to be well exercised and habituated therein. For often we disgust not others so much by our contrary opinions, as by the fierce, presumptuous, passionate, disdainful, and insulting way of proposing them. We should learn therefore to contradict civilly, and humbly, and to look on our faults herein as very considerable.

### LII.

It is a hard matter to comprize in particular Rules and Precepts, all the different ways of contradicting others without offence. They spring from present circumstances, and that charitable fear of offending our Brother, which makes us find them.



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them out. But there are certain general defects that we ought always to have in view to avoid them, and which are the ordinary Spring-heads, whence flow these ungrateful ways. The first may be called the *Ascendant*, that is an imperious way of telling ones mind, which few can endure; as well because it shews a fierce and haughty mind, abhor'd naturally by every one, as because it thereby seems one would exercise Dominion, and Lord it over others Wills. This *Air* is sufficiently known, and every one ought to observe in particular whence it rises.

### LIII.

It is a kind of this ascendant way to appear angry, and reproach others, because they do not believe us. This is as it were to accuse those with whom we speak of sottishness, for not understanding our Arguments, or of wilfulness for not yielding to them. On the contrary, we ought to be perswaded, that whom our Reasons do not convince, our reproaches will not move. For these give no new light; and betoken only, that we prefer our judgments before theirs, and that we are unconcern'd, whether we offend them or no.

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### LIV.

It is also a very great fault to speak in a decisive tone, as if what we advanc'd could not in reason be question'd. For those we speak to in this manner, are either offended because they are made to understand that they question what is out of dispute; or else it seems, that we have a mind to take from them the liberty of examining and judging by their own proper light, and this they look on as an unjust domination.

### LV.

It was to make the *Religious* shun this offensive way, that a Holy Saint prescribes unto them, to season all their discourses with the Salt of doubtfulness; opposite to this decisive and dogmatick humour: *Omnis sermo vester dubitationis sale sit conditus*; because he thought Humility permitted not, that one should arrogate to ones self so clear a knowledge of truth, as to leave no room for doubting it.

### LVI.

Who are of this positive humour, do not only shew that they doubt not themselves of what they advance, but also that they think no body else can doubt thereof. Now this is to exact too much from others, and to arrogate too much to themselves.

Every

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Every Body will be judge of his own opinions, and not embrace any but because he approves thereof. All that is got by the decisive way, is to engage the hearers in searching more, than otherwise they would, Reasons to doubt of what is said; because this imperious way excites a secret desire of contradicting, and finding out that what is propos'd with so great assurance, is not certain, or at least not to that degree that was imagin'd.

### LVII.

Heat and eagerness for our opinions, is a fault different from those we now observ'd, which are consistent with coldness and moderation. This raises a belief that we are not only wedded to our opinions by Reason, but also by Passion; this raises in many a prejudice against these opinions, and makes an impression in them quite contrary to what it designs. For the very suspicion that an opinion has been embraced by Passion rather than by Reason, renders it suspected to them. They resist it as an unjust piece of violence offer'd them, to make things enter by force into their judgments. Nay, often taking these signs of Passion for Injuries, they are induc'd to defend themselves with the same heat they are attacked.

### LVIII.

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### **LVIII.**

It is so visible a fault in disputes to come to terms of contempt and contumely, that there is no need of advertising the World thereof. But it is not amiss to observe, that there are certain rudenesses and incivilities bordering on contempt, though they may come from another Principle. It is enough we make those we contradict believe that they are in the wrong, and that they are deceived; without letting them know by harsh and mortifying words, that there's not the least spark of Reason to be found in them. This change of opinion we would bring them to, is hard enough for Nature to submit to, without adding over and above new hardnesses. These harsh terms never can be good but in written answers, where one has more mind to persuade the Reader of the little sufficiency of our adversary, than our adversary himself.

### **LIX.**

Lastly, that driness which consists not so much in the harshness of the terms, as in the want of certain lenitives, is an usual cause of offence. For, therein is imply'd a certain kind of indifferency and contempt. This leaves the wound made by contradiction without any Oyl to allay the  
the

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the smart. Now 'tis not respect enough to Men to put them to pain, without resenting it, and endeavouring to assuage it: And this it is, this driness does not do; because it properly consists in not doing it, and in saying harsh things harshly. We manage those we love and esteem otherwise, and so directly testify to those we use thus, that we have neither affection nor esteem for them.

**LX.**

No body is free from the obligation of endeavouring to avoid these faults. Yet are there some, whose obligation is greater than that of others; because there are some, in whom these faults appear more visibly, and are more offensive. The ascendant, for Example, is not so great a fault in a Superior, in a Man of years or quality, as in an Inferior, a Young Man, or one of small note. And as much may be said of the other defects we have observ'd, because they are really less offensive, when they are found in persons of quality, and authority. For in these they are lost almost in that confidence we justly owe to them for their place and dignity, and so appear so much the less: But they are beyond measure offensive in the common sort, from whom

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we expect a Man modest and reserv'd behaviour.

### LXI.

The learned, as such, would gladly arrogate to themselves the right of speaking dogmatically of all things. But they are in the wrong. The World has not allow'd this priviledge to true Science, but to that they are acquainted with. If ours be not such, it is all one in respect of others, as if it were not true; and so from it we derive no right of speaking decisively; since whatever we say, ought always to bear a proportion to the understandings of those to whom we speak, and this proportion depends on the esteem and belief they have for us, and not on the Truth.

### LXII.

To speak therefore decisively, and with authority, we must have at once Truth and Credit; and we almost always offend when either of these two are wanting. Hence it follows, that persons of dwarfish stature, of ill meen and aspect; and generally whoever have outward and natural defects, how wise and learned soever they be, are more oblig'd than others to speak with modesty, and to shun that ascendant and authoritative deportment.

For

For if these be not of very extraordinary defects, it seldom happens they gain any respect. They are almost always look'd on with a kind of contempt, because their disfigurements strikes the Senses, and seizes on the imagination, whilst few take either notice of their Spiritual Endowments, or are even capable of discovering them.

LXII.

We ought from these remarks to conclude, that the principal means not to exasperate, are reduc'd to two, viz. silence and modesty: That is to say, to our suppressing such sentiments as may offend, when the benefit to be expected from thence deserves not exposing our selves to it; and to observing so many cautions, when we shall be oblig'd to speak our minds, that we may as much as possible banish what is harsh out of our opposition.

LXIV.

But we shall never prosper in the practice of these Rules, if our endeavours only aim at the outside, and not at an inward reformation. The Heart is the Rule of our words, says the Wise-man. *Cor sapientis erudit usquejue*. We ought therefore to labour to acquire this Wisdom, this Humility of Heart, deploring before Almighty God with groans the motions of pride

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which we feel; begging without cease his Grace to repress them; and endeavouring to obtain those dispositions from whence naturally this reservedness flows, and that without trouble or pain, when we are fully establish'd in them.

### LXV.

To this end we ought to have a lively sentiment of the danger we incur by offending others, through our indiscretions. For the wounds of the Soul have this, common to those of the Body, that though they are not all mortal of themselves, yet they may all become such if irritated and envenom'd. The least scratch causes the Gangrene, if malignant Humours flow to the place that's hurt. Thus the least disgust given any one by an indiscreet opposition, may be a cause of his Spiritual Death and ours; because it may give birth to a rancour, which may increase in the sequel to that height, as to extinguish Charity both in him and us. This coolness may dispose him to take in evil part words, which, had he not his Heart envenom'd, he might have pass'd over without trouble. Hence he'll be less reserv'd in his words against us, hence perhaps we shall be induc'd to use harsh ones to him on other occasions; nay, occasions there-



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themselves will grow more frequent; and this coolness chang'd into hatred, may banish Charity quite away.

LXVI.

Nor are these accidents only possible, but ordinary; for it rarely happens that these enmities and hatreds that kill the Soul, have not had such for their fore-runners; nay, that they have not taken hold on those little coolings produc'd by indiscretions. Wherefore I wonder not that the Wise-man begs of God with so much instance, that he would set a Seal on his Lips; *Super Labia mea signaculum certum*, lest his Tongue should be his ruine, *Ne Lingua mea me perdat*: And I easily apprehend he begs in these words, that no word should come thence without his order; as nothing is taken from a place under Seal, without his order who has put it there. That is, he desir'd to be enabled to watch so exactly over all his words, that not one might come from him, unsquar'd according to the Laws of God, which are the same with those of Charity; for should we only apply our selves to regulate such as grossly and visibly swerve thence, it would be impossible to hinder many others from slipping from us, which might be of very dangerous consequence.

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### LXVII.

The condition of Man in this life deserves our wonder. He is not only always walking on towards an Eternity of Happiness or Misery; but every step, every action, every word often directs and determines him towards one of these two states; since either his Salvation or Perdition may depend thereon, though they appear of small moment. We are all on the brink of a Precipice, and often the least false step is sufficient to cast us headlong down. An indiscreet word puts our mind on the sudden out of its steady posture and temper, and after that our own weight is capable of pressing us down even to the Abyss.

### LXVIII.

It is not sufficient to humour and manage, but we must respect and honour others; there being nothing which can make us more averse from offending them, than this interior respect which we bear them. Servants find no trouble in not contradicting their Masters, nor Courtiers in not displeasing their Princes; because that interior subjection they find in themselves, sweetens the sowness of their sentiments, and insensibly regulates their words. We should have the same disposition

sition in respect of all Christians, did we look on them as our Superiors and Masters, as St. Paul orders we should; did we consider JESUS CHRIST in them, did we remember that he has put them in his place, and did we, instead of applying our selves to find fault in them, only take notice of the reasons we have to excuse and prefer them before our selves.

LXIX.

But above all, we ought to endeavour not to look on this obligation we have to silence, to reservedness, to a modesty in our words, as a hard and troublesome necessity; but rather to consider it as a happy, favourable, and advantageous one: Since nothing is more fit to entertain humility in us, which is the greatest happiness of a Christian. Hence we ought to look on as grateful and lovely, whatever engages us to it; for Example, want of Authority, and all natural defects which induce it. For on the one side it is true, that Men without Authority and Credit, are oblig'd to speak with more modesty and circumspection than others, what knowledge, what light soever they have; but it is as true, that they ought to hold themselves much the happier for it.

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### LXX.

It is no small danger to have dominion over minds, to be able to give them what turns, and what impressions we please. For hence it happens, that we communicate to them all the errors we are in, and all the Rash Judgments we have framed : Whereas those are exempt from this danger, who are not rais'd to this height : if they are deceiv'd, 'tis only for themselves, nor are they to answer for others. They see not in the crowd about them those favourable opinions of them, which are the greatest fetters up, and nourishers of Vanity ; and as the World little depends on them, so they are inclin'd to depend as little on it, and have a great facility to consider only God Almighty in all their actions.

### LXXI.

Not that we ought directly to seek after this want of authority and esteem, or that we have not reason to humble our selves, when our own faults have brought these wants upon us. But on what score soever they happen to us, though we are not oblig'd to love the cause, yet ought we to look on the effects as favourable ; since this condition cuts off from us this nourishment of pride, it exempts us from  
sharing

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sharing in many things of great danger; and by obliging us to an extraordinary moderation in speech, shelters us from innumerable perils. It is true, we are hereby depriv'd too of the good of edifying others: But as God has more particularly charg'd us with our own Salvation, than that of our Neighbours; it seems we have more reason to desire to be in this condition, than to grieve for being there, and that those who are reduc'd to it on what score soever, have reason to say to God with joy and confidence: *Bonum mihi quia humiliasti me, ut discam justificationes tuas.*

**LXXII.**

What we have already said touching the means of not offending others in thwarting their opinions, gives us much light to learn how we ought to humour and manage them when they are in passion; since even these opinions are a great ingredient to that, and they are piqu'd at, hearing them oppos'd only, because they are in love with, and wedded to them by passion. The spite and rancour they feel when any crosses their wills, springs from the same Fountain with their resentment, when their opinions are contradicted; that is, from a natural tyranny by which they

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would domineer over all, and make all subject to themselves. But since such a tyranny appears too unreasonable when it shews it self bare-fac'd, self-love has a great care to throw over these passions a veil of Justice; by perswading them they are not troubled at the opposition they find, but because it is unjust, and against reason.

### LXXIII.

But though this sentiment be an unjust one, and such as should not be, yet it is not fit we should endanger the stirring it up by our indiscretions; and it may often happen, that as the party who is offended, because we follow not his inclinations, is in the wrong; we may be more so in not following of them: Since we may be wanting in some duty whereunto Reason obliges us, and be the cause of the fault, this spite shall make him commit in his resentment.

We must therefore study to know what we owe to the inclinations of others; since otherwise it is impossible to avoid complaints, murmurs and quarrels, which are contrary to tranquility of Mind and Charity, and by consequence to the state of a life truly Christian.

### LXXIV.

LXXIV.

Now in the first place it is observable, that we do not here seek out the means of pleasing, but of not displeasing others, and not drawing on us their hatred; because that is sufficient to maintain the Peace we discourse of. It is true, we should succeed better, did we gain their affections, but often this brings with it other inconveniences. We must content our selves with not making our selves hated, and with avoiding reproaches and complaints: And this is what we cannot do but by studying the inclinations of others, and following them as much as Justice will permit.

LXXV.

Amongst these inclinations there are some which we may call just, others indifferent, and some unjust. We must never positively satisfy those that are unjust; Neither is it always necessary we should oppose them: When this happens, we ought always to compare the Good with the Evil, and see whether from this opposition we have reason to expect more of the one than it can cause of the other. For we may apply to all sorts of people the Rule St. Austin gives for reprehending Great ones; *That if it be to be fear'd, lest*  
*being*

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being exasperated by reproof, they be induc'd to do a greater evil, than is the good we would procure them, it is then the Council of Charity not to reprehend them, and not a pretext of Concupiscence. Now we ought not to imagine there needs but little Virtue thus to suffer with patience the defects we think our selves unable to correct; and that the freedom making us valiantly to correct and reprehend disorders, is more rare and difficult, than the disposition of one who in the presence of God fights for them, who uses violence to himself not to take notice of them, and who far from taking hence an occasion of condemning others, makes use thereof to humble himself by contemplating the common misery of Mankind. For this disposition at the same time contains both the practice of Mortification, in repressing that natural impetuosity which sets us against those we are not in a condition to amend; that of Humility in giving us a more lively Idea of the corruption of our own Nature; and that of Charity, in making us patiently bear with the defects of our Neighbour.

### LXXVI.

One of the greatest defects of Man is, that his passions mix themselves every where,



where, and that he consults them in choosing for the most part even the Vertues he intends to practice: He has a mind to reprove those he ought content himself to suffer; and is content to suffer such as he ought to reprehend. He is busie with others, when God requires he should only meddle with himself; and he has a mind to correct himself only, when God would have him employ'd about others. If he cannot practice certain actions of Vertue which run in his head, he leaves all; instead of taking notice that this inability God puts him in of practicing such Vertues, gives him means to practice others, which would be so much the more acceptable to his Divine Majesty, as his will and choice had the less share therein.

LXXVII.

It is also another fault to take upon us the opposing even the most unjust passions; when others may do it with more benefit than we; because it is evident, that this over-forwardness comes from a kind of malignant humour, pleasing it self in being troublesome to others. For this humour mingles it self in just reprehensions, as well as unjust ones, and is well pleased to have just pretexts to thwart others; because they whom it contrivates are the  
more

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more troubled, the more they have reason  
to be so.

**LXXVIII.**

The same Rule obliges us to use the least  
disobliging, and the most courteous ways  
we can, when we are under an obligation  
of doing any thing that may be ungrateful  
to our neighbour. Nor ought we to think  
our selves without fault, when we are sa-  
tisfied that we have reason as to the mat-  
ter it self, but have no regard to the man-  
ner and way we go about it; when we  
take no care to sweeten what may be bit-  
ter in our proceeding, nor to persuade  
those whose passions we thwart, that we  
are thereunto induc'd by necessity, not by  
humour or inclination.

**LXXIX.**

I call those humours indifferent, whose  
objects being of themselves not evil, may  
be sought after without Passion, and with  
Reason, though perhaps they are pursu'd  
with a vicious adhesion. Now in things  
of this nature, we have more liberty of  
complying with the inclinations of others.  
For we are not constituted their Judges;  
we must have full evidence, or else no right  
to judge that they have too great an ad-  
hesion to objects otherwise innocent. May  
we do not even know whether such ad-  
hensions.

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hensions be not necessary to them: since there are many who would fall into dangerous conditions, were they on a sudden debarr'd of all things they have an affection for. Moreover, prudence and circumspection ought to be us'd in destroying these affections, and we must not assume to our selves the right of judging what manner one ought to proceed therein. In fine, it is often to be fear'd lest we do them more harm by the rancour we raise in them, by opposing indiscreetly such Passions as are call'd Innocent, than good by the advice and counsel we give them.

### LXXX.

Indiscretions therefore may be committed in talking sharply against the excess of Meats, before such as are given thereunto; against the uselesness of Pictures, before such as are taken therewith; against Verses and Poetry, before those who are addicted that way. These Advertisements are a kind of Medicines: They have their bitterness, are ungrateful not without danger. They ought therefore to be administered with the same cautions with which Physicians dispense theirs. It is the part of an ignorant Empirick to propose them promiscuously to all whatsoever.

### LXXXI.

## LXXXI.

Not to be certain, that we should benefit others, by opposing their humours, is sufficient to make us comply therewith, even when we suspect they are addicted to them: To undertake their cure there must be knowledge and address; but if either of these be wanting, it is enough to make us comply with their desires in things that are not bad of themselves. For in this case we have liberty to frame our actions according to the general Law of Charity, which ought to dispose us so as to oblige and serve all: And the benefit of gaining their affections by testifying our love towards them, being always to be found in this condescendence, we ought to be sure of an advantage both greater, and more evident, before we endanger the loss of it.

## LXXXII.

Those Passions I call Just, in which we are by certain Laws oblig'd to comply with others; though perhaps they have no right to exact from us this compliance: For as we have a greater obligation to comply with our own duty, than to correct the faults of others; so Reason requires that we should with simplicity perform what we owe to them, and by doing  
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## Part I. Peace amongst Men. 233

so, take from them all subject of complaint, without troubling our selves whether this be exacted by them either too eagerly, or too imperiously.

### LXXXIII.

Now to comprehend the extent of these devoirs, we ought to know, that we owe some things to our neighbour by certain Laws of Justice; which are properly call'd Laws; others by the bare Laws of Civility; the obligation to which springs from a consent amongst Men, agreeing to blame such as shall be defective in them. It is by these latter Laws that we owe to those we live amongst such civilities as are agreed on amongst persons of Honour, though otherwise no expresse Law commands them; that we owe to them certain Services according to the degrees of relation we have with them; that we ought to correspond with them in open-breastedness and confidence, in proportion to what they are to us. For Men have established all these Laws. There are certain things we ought to do for such as we have contracted a familiarity with to such a degree, which we may refuse to others; nor shall they have right therefore to take it ill at our hands.

### LXXXIV.

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### LXXXIV.

We should endeavour to be exact in the performance of all these duties; otherwise it is impossible to avoid the complaints, murmurs, and aversion of others. For it is incredible how much those who have but a small share of Vertue are exasperated, when we are wanting in the duties of acknowledgment and civility establish'd in the World; and how much things of this nature cool that little Charity they have. They are Objects which trouble them, always exasperate them, and hinder that edification they might receive from the good they see in us; because of these failurs wherewith they are in particular wounded, they are infinitely more sensible, than of Vertues which concern not them.

### LXXXV.

Thus Charity obliging us to compassionate the weakness of our Brethren, and to take from before them all subjects of temptation, at the same time obliges us to be careful in complying with these obligations. But, not Charity alone, but Justice it self, and Gods Eternal Law ordains as much as may easily be shewn, both as to the Testimonies of Gratitude, and the Devoirs of Civility, to which  
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## Part I. Peace amongst Men. 233

the others whereof we have spoke may be reduc'd, as open-breastedness, confidence, application, which are but species thereof.

The origin of all the Gratitude we owe to our Neighbour, is, that as God makes use of their Ministry to convey to us several benefits of Body and Soul; so also he desires that our Gratitude should re-ascend to him by Men, and lay hold on the Instruments he makes use of; and as he hides himself in the benefits he bestows, and wills, that Men should be the visible causes thereof; he requires also, that they should take his place, and receive from us the exterior effects of acknowledgement which we owe him. So that we violate the order of God, in satisfying our selves with an acknowledgement towards him, and being ungrateful towards those whom he has employ'd to make us feel the effects of his Bounty.

### LXXXVI.

Men, by a motion of Interest, have an Eye on those who are indebted to them: God Almighty has so too, according to Scripture, but upon the Score of a Justice perfectly Pure, perfectly disinterested. For it is this the Wise Man says in these

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these words : *Deus prosector est ejus qui reddit gratiam.* We ought to make use of this two-fold attention, to excite ours, and to keep our Eyes fix'd both on Men who expect these duties from us, and on God who commands us to pay them.

### LXXXVII.

We ought not to pretend exemption upon the score of the disinterested ones, and Piety of those we are oblig'd to, or upon their expecting nothing from us. Let them be never so disinterested, they cease not to see what is their due, and it is rare they should be unconcern'd to that degree, as not to resent at all our small care in acquitting our selves. Besides, though they proceed not so far as to upbraid us, yet is it easie for them to take a certain turn which may much what have the same effect as an humane resentment. They say they cannot put out their own Eyes, not to see that these persons use them ill; but they heartily dispense with them. Thus while they dispense with it, they cease not to blame their carriage; and hence they insensibly come to love them less, and at least to shew them fewer tokens of their affection.

### LXXXVIII.



LXXXVIII.

The same happens in the duties of Civility. Even those who are the most free from the World cannot but take notice when we are wanting therein, and others are effectively offended. When, by our senses we are not perswaded that others love and esteem us, it is hard the Heart should be, or at least that this perswasion should be a lively one. Now it is this civility that has this effect on our senses, and by our senses on our minds. If we be wanting in civility, this negligence is never wanting to produce a certain relenting in others, which often passes from the Senses to the Heart.

LXXXIX.

Men are perswaded, that civility is due to them, and it is really so, according as it is practic'd in the World; but they know not the reason why. If they had no other right than Custom to exact it, it were not due to them; for Custom is not enough to enslave others to certain troublesome actions. We must ascend higher to find out the Fountain head, as well here, as in what was said of Gratitude: And if it be true, as a Servant of God has said, that nothing is more civil than a good Christian, it follows that he must have

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have some Divine Reasons obliging him thereunto; and what we are about to say may help to discover them.

### XC.

Men are link'd together by an infinite number of wants, obliging them out of necessity to live in Society; each particular not being able to subsist without others: And this Society is conformable to Gods Order, since he permits these wants for this end. In this Order therefore is contained whatsoever is necessary to maintain this Society, and God in some sort commands it by that natural Law which obliges each part to conserve the whole. Now it is of absolute necessity for keeping up Society amongst Men, that they should respect and love one another; for contempt and hatred certainly dis-unite and make breaches. There are a number of small matters highly necessary for life which are bestowed *gratis*, and which being not to be sold, can only be had for love. Moreover, this Society being compos'd of Men full of love and esteem for themselves; should they not have a care reciprocally to please and humour one another, it would prove a loose company of people ill pleas'd and dissatisfied amongst themselves, and so could never  
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continue united. But since this mutual love and esteem appears not outwardly, they have thought convenient to establish amongst themselves certain devoirs, which should be so many tokens of respect and affection. Whence it necessarily follows, that to be wanting in these duties, is to shew a disposition contrary to love and respect. Thus these exterior actions are due from us to those to whom we owe the dispositions they betoken; and we do them wrong when we fail therein; because this omission denotes certain sentiments which we ought not to have for them.

**XCI.**

Wherefore we may, nay we ought to be exact in complying with the duties of civility; Men have establish'd: And the Motives and Reasons of this exactness, are not only very just, but also grounded on the Law of God. We must comply therewith, to the end others may not imagine that we slight, or have an indifference for such to whom we do pay these respects; to the end we may maintain humane Society, to conserve which, it is just every one should lend his helping hand, since every one thence reaps considerable advantages; and lastly, to the end we may

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may avoid the open or inward reproaches of those we should thus be wanting to; which are the sources of those divisions which trouble the tranquility of this life, and of that Christian Peace which hath been the subject of this discourse.

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## The Second P A R T.

### I.

**I**T is not enough that we may conserve Peace amongst Men, to avoid offending them: We must over and above know how to suffer them when they miss in their duty to us: For, it is impossible to preserve inward Peace, if we be touchy for whatever they can do or say contrary to our humours and sentiments: And it is very hard that an inward discontent once conceiv'd, should not appear without, and dispose us to behave our selves towards such as may have offended us, so as to give offence to them in their turn: Thus by degrees dissensions increase, and often are carried on to the utmost extremities.

### II.

We ought therefore to stifle even in the birth these dissensions and quarrels. And

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on these occasions self-love never fails to suggest to us, that the means of succeeding herein is to correct such as incommode us, and to make them yield to reason, by letting them know, that they are to blame to deal with us as they do: Thence it is, that we are so apt to complain of what others do, to make their defects known, to the end we may either amend in them what we dislike, or else punish them by the spight these complaints of ours may raise in them, and by the dis-esteem they draw on them.

### III.

But if we our selves were truly guided by Reason, we should easily see, that the design of establishing Peace upon the reformation of others, is a ridiculous foolish one, even herein, because 'tis impossible it should succeed. The more we complain of the behaviour of others, the more we exasperate, without correcting them. We shall make our selves esteem'd touchy, fierce and proud: And the worst is, that this opinion thus rais'd of us, will not be altogether unjust; since really these complaints proceed not but from our niceness and pride: Nay, even those who will own that they understand the justice of our cause, and shall believe we have wrong done

## Part II. Peace amongst Men. 243

done us, will for all that be scandaliz'd at our too much nicety. And as we are all naturally inclin'd to Justifie our selves, if those we complain against have never so little address, they will so tell the same tale, that the wrong will be laid at our doors. For the same want of Equity and right Judgment which make people commit those faults we complain of, for the most part hinder them too from owning or seeing them, and make them take for true and just whatever they can make use of for their own justification.

### IV.

But if those we level our complaints against be rais'd above us by their Quality, Credit or Authority, such complaints will yet prove of less use, and of more danger. They can but give us that malignant and short transient satisfaction of having them condemn'd by those we make our complaints to, and afterwards they produce a number of consequences, both dangerous and permanent, in exasperating such persons against us, and breaking a-sunder all the unity we might have with them:

### V.

Prudence therefore obliges us to take a quite different way; absolutely to break

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off that chimerical design of thinking to mend whatever we shall find amiss in others, and to endeavour to ground our peace and quiet on reforming our selves, and moderating our own Passions. Neither the Minds nor Tongues of others are at our dispose: We shall not be call'd to account for their actions, but as far as we shall have given occasion of them; but we shall give a strict one of our own words, of our own deeds, of our own thoughts. We are charg'd with the obligation of taking pains about our selves, and correcting our own faults; if we comply'd with this as we ought, nothing from abroad would be able to disquiet us.

### VI.

In temporal matters we never fail to prefer an assured benefit of our own, before an uncertain one for others. If we did the like in matters of our Eternal Salvation, we should suddenly perceive, that the reasons for complaint are for the most part false and condemn'd by what is truly such; for in waving these complaints, we procure an assured benefit to our selves: Whereas it is very uncertain whether our complaints will profit our Neighbour. Wherefore then do we loose the fruit of  
our



## Part II. Peace amongst Men. 245

our own Patience, under pretence of reaping that of Correction? At least there ought to be a very great likelihood of success; if this be wanting, we act against Reason, by renouncing upon pretence of so uncertain a hope, the certain benefit which a peaceable and humble patience would bring.

### VII.

As concerning Silence in general, we may say, that there ought to be motives for speaking, whereas none are requisite to hold ones tongue; that is, we have a sufficient obligation to Silence, when we are not engag'd to speak. Now with more reason may this Maxime be applyed to that Silence which stifles complaints; because, for these complaints our Motives ought to be strong and evident to an high degree; whereas to forbear complaining it suffices that we are not in an evident necessity to complain.

### VIII.

What trespasses shall we forgive our Neighbours, if by our complaints we exact from them whatever they can owe us; and if we take revenge of them for the least faults they commit against us, by making all that we can pass Sentence of condemnation against them? With what Confi-

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fidence can we beg of God that he would forgive us our sins, if we pardon none of those we believe others have committed against us?

### IX.

There is nothing more beneficial, than thus to suppress ones complaints and resentments. It is the best means to obtain at the Hands of Almighty God, that he will not deal with us according to the rigour of his Justice, nor enter into judgment with us, as the Scripture speaks. It is the assured'st ready way to quell dissensions in their birth, and to hinder their growing high. It is an act of Charity we practice towards our selves, whilst we reap the fruit of Patience; whilst we free our selves from the repute of being nice and quarrelsome, and from the trouble and vexation which we feel, when the address of Men to justify themselves makes the fault be plainly laid to our charge in matters wherein we thought we had the right. It is a deed of Charity we do others, in tolerating their weakneses, and sparing them both the little confusion they have deserv'd, and the new faults they would perhaps commit in justifying themselves, and in laying new matter to their charge, to whom already they have given occasion  
of

## Part II. Peace amongst Men 247

of complaint. In fine, for the most part 'tis the best means of making them our friends; the Example of our Patience being more powerful to change their Heart towards us, than our Complaints: For these at the most can but make them correct the exterior, a matter of small consequence: Whereas they rather increase that inward aversion, from whence proceed those things we make the subject of our Complaints.

### X.

What would our loss be, should we resolve not to complain? Nothing at all; no not even in this World. Others will not speak worse of us for it: Nay, on the contrary, as soon as they shall be aware of our reservedness, they shall be less inclined to back-bite us. We shall not be worse dealt withall; we shall be more beloved. The whole will be reduc'd to certain incivilities, and unjust discourses, for which we can find no redress in our complaints. Does this malignant satisfaction we take in communicating our disgusts to others by our complaints, deserve so much, as thereby to deprive us of those Treasures we might gain by our Patience and Humility?

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### XI.

The proper season of establishing our selves in this resolution is, when we chance to forget our selves in some complaints. Never better, than then can we discern the vanity, and the nothing of the content we sought for there. It is then we must say to our selves: Is it for this vain idle satisfaction that we have depriv'd our selves of the inestimable good of Patience, and of that recompence we might expect of it from God Almighty? In what stead have our complaints stood us, what profit have we reap'd thence? We have endeavoured to get those we have murmur'd against condemn'd by others; whereas perhaps they pass sentence only against us; but it is certain that God himself condemns us of malignity, of impatience, and of slighting things of another World. Before we murmur'd we had some advantage over those who had offended us; but by our complaints we have plac'd our selves under them, because we have reason to believe, that the sin we have committed against God, is far greater than all those faults Men can commit against us. Thus we have done our selves much more wrong, than we could receive from the petty injustices of Men; for these could but de-  
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## Part II. Peace amongst Men. 249

prive us of some few things inconsiderable; whereas the Injustice we do our selves by these impatient murmurs, deprive us of an Everlasting Happiness which is annexed to each good action. We have therefore infinitely more reason to complain of our selves, than of others.

### XII.

These considerations may stand us in great stead to repress the desire we have of disburdening our Heart by our complaints, and to regulate us outwardly in our words: But it is impossible we should long continue in this restraint; if we give our resentments full scope to act within our breasts with all their vigour and violence. Exterior murmurs proceed from those within, and when the Heart is full of them, it is hard to hinder their bursting forth. They always scape out, and make themselves a passage some way or other. Besides, the primary end of this exterior moderation being to procure interior Peace, it would profit little to appear outwardly patient and reserv'd, if within all be in tumult and disorder. We must therefore endeavour to stifle those murmurs which our Soul frames within it self, and whereof it alone is witness, as well as those that make a shew before Men;

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and the only way to do this, is to lay aside the love of whatsoever may excite them in us. For the truth is, we trouble not our selves to raise stirrs about things absolutely indifferent.

### XIII.

Causes of complaints are infinite; for they are as many as the things we can settle our affections on, and in which Men can either hurt or displease us. We may nevertheless reduce them to some General Heads; as *Contempt, False Judgments, Back-biting, Aversion, Incivility, Indifference and Neglect, Reservedness, or want of Trust, Ingratitude, and Troublesome Humours.*

We are naturally averse from all these, because we affect their contraries, *viz.* Esteem and Love of others, their concerning themselves for our Affairs, Civility, Trust, Acknowledgements, and Humours that are sweet and easie. Thus to free our selves from the impressions these Objects of our hatred make on our minds, we must labour to root out the affections we have for their contraries. Nothing but Gods Grace can effect this. But, as Grace makes use of Humans means, it will not be unprofitable to store up such considerations as may discover to us the vanity

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vanity of these Objects of our affection: And this is what we aim at in these following reflections.

### XIV.

Nothing makes it appear more, how deep Man is plung'd in vanity, injustice, and error, than the complacence we take when we perceive others judge advantageously of, and have an esteem for us; because on one side, the remaining light we have, though dim, is not yet so in this particular, but lets us clearly see how vain, unjust, and ridiculous this passion is; and yet, on the other side, we cannot stifle it, how much soever convinc'd we be of its foolishness, but always feel it alive at the bottom of our Hearts. Nevertheless it is good often to give ear to what Reason says on this subject. If this be not able wholly to extinguish the unhappy bent we have, at least it will suffice to make us asham'd thereof, to breed confusion in us, and diminish its effects.

### XV.

There are few so grossly vain, as to be taken with commendations manifestly false; and there is but a small share of Honesty and Candour required not to be pleas'd that the World should be wholly deceived in us; For Example, 'tis a gross foolery,

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foolery, whereof few are capable, to desire to pass for skilful in some Language one has never learn'd, or to be esteem'd a great Mathematician, when perfectly ignorant of those Sciences. It would be a difficult matter not to be ashamed interiorly; and confounded for so sordid a vanity. Yet let the ground of this reputation be never so little, we accept thereof with a complacency, convincing us much what of the same unworthiness, and insincere dealing.

### **XVI.**

To paint you out in rude Colours this Humour: What would the World say of one, who, finding himself disfigured, and struck from head to foot with some loathsome incurable disease, so that nothing remain'd sound but some one little part of his Face; and this so that he did not know whether even that were not corrupted within, should nevertheless expose it to view, hide all the rest, and with pleasure hear himself prais'd for the beauty of that small piece. Without question they would say, that so excessive a vanity bordered on madness. Yet this is the Pourtraiture of the vanity we are all guilty of; and which yet does not display all its deformities. We are full of faults, of sin,  
of,



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of corruption. What we have of good is almost nothing; and yet this small residue of good is often spoil'd and marr'd by a thousand by-aims and turns of self-love. Notwithstanding all this, if it chance that some, unaware of the greatest part of our defects, cast their Eye and Esteem on that small parcel of good which appears in us, and which perhaps is false and corrupt; this judgment, as blind and ill grounded as it is, ceases not to flatter and please us.

### XVII.

I have told you, that this Pourtraiture does not display all its deformities. For if one, struck with so strange a disease, should take delight in the esteem others had for the beauty of that sound part, though he would be vain and ridiculous, yet would he not at least be blind, or ignorant of his own condition. But our vanity has blindness for its companion. Whilst we conceal our faults from others, we endeavour to hide them from our selves; and here it is we have the best success. We desire only to be seen and taken notice of by that small part which we imagine free from blemish, and it is only through it we look on our selves.

### XVIII.

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### XVIII.

What then is this repute wherewith we flatter our selves? It is a judgement grounded upon the knowledge of one small part, and the ignorance of all the rest. What is the complacence we take therein? 'Tis a prospect of our selves full of blindness; full of error, full of illusion, by which we consider and measure ourselves by one small part, forgetting all the rest of our Miseries and Wounds.

### XIX.

But in opinions thus favourable for us, what is there that can be so grateful, and can deserve so much of our affection? Let us put the question to our selves, or rather let us ask our own Experience. This will tell us, that nothing is more vain, nothing of shorter durance than this esteem. He who on some particular occasion may have prais'd and approv'd of us, will not be the less dispos'd to undervalue us on another. Often this very esteem will incline him thereunto; because it rather creates jealousy, than begets love. Having drawn from the mouth of others some vain and barren praises, they'l prefer before us the very lowest of Men, that shall be more for their interest. They will poison all the Testimonies they are forced to  
give

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give to what we have of good, by some malignant observation of our defects. They will set a value on what in us shall deserve none, and condemn what may deserve esteem. Ought we not certainly to have an extraordinary meanness of Soul, and strange littleness of mind to take delight in an Object so vain, and so contemptible?

### XX.

But let us suppose this repute the best grounded, and the most sincere that we can imagine, or vanity it self desire: Let us heighten it by the quality of the persons that give it, by their wit, or whatsoever else can serve most to flatter, and please our inclinations to it. What is there of lovely or solid in all this, considered in it self only? It is the esteem some persons have of us, who suppose us Masters of certain good qualities, but who neither bestow any on us, nor augment those we have. It leaves us such as we were, and so is perfectly useless. It subsists not, but whilst they think of us; and it is seldom they do so. Some of those whose good opinion we are so pleas'd with, will scarce think on us twice a year, and when they do, their thoughts will be slight and few, forgetting us all the rest of the time.

### XXI.

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### XXI.

This Esteem is so frail a good, that a thousand accidents may rob us of it, without any fault of ours. A false rumour, an inadvertence, some little cross accident is able to blot it out, or at least render it of more harm than advantage. For when Esteem is joyn'd with Aversion, it only opens the Eyes to see faults, and the Heart to give a kind entertainment to whatsoever we shall hear against those we esteem and hate; because we have even this Esteem in Hatred, and we desire to be freed from it, as from a thing wherewith we find our selves burdened.

### XXII.

If we do not perceive this Esteem to be in the Hearts of others, it is in respect of us, as if it were not: If we are aware that it is there, 'tis an object full of danger for us, and whose sight may take from us the small residue of Vertue we have. What kind of good therefore is that which is useless when we see it not; and does harm when seen, which has at once all these conditions of being vain and useless, frail and dangerous?

### XXIII.

Did we not affect the approbation of others, we should not be touch'd with  
any,

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any words they might speak to our disadvantage, since the greatest effect they could produce would be to deprive us of what we look'd on with indifferency. But since there are some who fancy, that though it be not lawful to desire and look after repute, yet we have reason to be offended when slighted and ill spoken of, it will not be amiss to examine what there is of real and solid in these Objects, which so violently stir up our passions.

### XXIV.

To know therefore how unjust our necessity is in this particular, and that all the sentiments it excites in us are contrary to true Reason, proceeding not so much from the Objects themselves, as from the corruption of our own Hearts; we need but take notice, that these judgments, these discourses wherewith we are offended, may be of three sorts. For they are either absolutely true, or absolutely false; or partly true, and partly false. Now our resentment is equally unjust in all these three cases.

If these judgments be true, is it not horrible not to be troubled that our sins should be known by God, and yet not to suffer that they should be known by Men? Can we own more palpably, that we prefer  
Men

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Men before our Maker? Is it not the height of injustice, at once to acknowledge that our sins deserve an Eternity of Torments, and not with joy to accept so slight a punishment as that small confusion they bring upon us before Men?

The knowledge Men have of our faults and miseries increase them not; on the contrary, it might be able to diminish them, were it suffer'd with humility.

'Tis therefore a piece of visible folly, not to resent the real mischiefs we do to our selves, and to be so lively touch'd with those imaginary ones, which cannot but be beneficial to us. And this sensibility is an evident proof of our excessive blindness; which ought to inform us, that what others know, is but a small part of our many faults.

### XXV.

If these judgments and discourses be false and ill grounded, our resentment is little less unreasonable and unjust. For why should not the Judgment of God Almighty justifying us, suffice to make us condemn that of Men? Why should not it have the same influence on us, as the approbation of our friends and others, whom we esteem, which for the most part is enough to comfort us, and counterpoise  
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what others can either say or think against us? Why has not Reason it self, shewing, that such discourses cannot hurt us, that of themselves they can do no harm either to Soul or Body; nay, that they may be of great profit to us, so much power over our minds, as to make us surmount a passion so vain and unreasonable.

### XXVI.

We grow not cholerick, when any imagine us to be in a Fever, when we are certain of our being well. Why therefore should we be offended at those who believe we have committed faults which we have not, or who condemn us of defects we are not guilty of? Since their judgment can less make us guilty of, or fasten to us those faults and defects, than the thought of a Man who believes we are in a Fever, can effectively make us sick of that distemper.

### XXVII.

The reason of this is, some will say, because no body contemns and flights one in a Fever, it is an evil which does not make us contemptible in the Eyes of the World; so we are not offended by the judgment of those who think so. But he who lays to our charge Spiritual faults,  
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generally joins therewith contempt, and excites the same Idea and Sentiment in others.

This is really the true cause of this passion ; but this cause does but give us a fuller knowledge of its injustice. For were we just to our selves, we should acknowledge without difficulty, that those who accuse us of faults we have not, do not lay to our charge a great number of others we effectively have : And thus we are gainers by all the judgments we complain of, though never so false. The judgments of others would be infinitely less favourable to us, were they absolutely conformable to Truth, or were all our real faults known to those who frame them. Wherefore if they do us some little wrong, in a thousand other matters they favour us, and we would not for a World they should deal with us according to the rules of exact justice.

But we are so unreasonable, and so unjust, that we would draw profit from the ignorance of others. We cannot endure they should take from us any thing we believe we have : And we would willingly keep up with them the reputation of many good qualities we have not. We complain if they think they see faults in us.  
which.



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which are not there; and we reckon as nothing, if they spy not an infinite number of defects, which really we have: As if Good and Evil only consisted in the opinions of Men.

### XXVIII.

If therefore we have no reason to complain, neither of true judgments, nor even of false ones; we ought by consequence to be less troubled at those that are partly true, and partly false. In the mean time, by a partiality the most unjust that ever was, we are offended with what they have of false, but are not humbled by the Truths they contain. And whereas the sentiment we should have of what they contain of true, ought to stifle the resentment of what is false and unjust therein; on the contrary, we, by a vain resentment of some falsity and injustice there mingled, stifle that which we ought to have of what is real and solid.

### XXIX.

I do not pretend that these considerations are sufficient to correct and free us from this injustice; but at least they may be able to convince us thereof, and it is something to be so convinc'd. For there is always to be found, in these inward grudgings and rancour which we feel, when such  
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discourses and judgments pass on us, a forgetfulness of our sins and real miseries; since it is impossible, that those who acknowledge their true greatness, and are touch'd therewith as they ought, can busie themselves about the discourses and judgments of others. A Man deeply in debt, oppress'd with Suits at Law, with poverty and sickness, little regards what can be said of him: His real evils give him no time to think on the imaginary ones.

Thus the true cure of this tenderness, which makes us so sensible of what is said against us, is vigorously to apply our selves to the consideration of our own Spiritual ills, of our own weakness, dangers, poverty, and of that Judgment God makes of us now, and will make known at the hour of our Death. Were these thoughts as lively, and as continual in our mind, as they ought to be; reflections on the Judgments of Men would find it a hard task to get entrance there; or at least to take it wholly up, and fill it with spite and bitterness, as often they do.

XXX.

For this end it will be profitable to compare the Judgments of Men with that  
of

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of God, and to reflect on their different qualities. Mens Judgments are often false, unjust, dubious, rash, and always inconstant, and neither of profit or force. Whether they approve, or dislike us, they make no change in what we are, nor make us in effect either happier, or more miserable. But on that Judgment God will make of us, depends all our good, or all our misery. This Judgment is always Just, always True, always Certain and Unchangeable, and its effects are for all Eternity. Can we therefore fancy a greater folly, than to busie ones mind with these Judgments of Men, which concern us so little, and forget that of God whence all our Happiness depends?

### XXXI.

We pretend often to set a gloss on this inward spite, caus'd in us by these disadvantageous Judgments, with the pretext of Justice, fancying to our selves, that we are only concern'd because they are not equitable, and the Authors of them are in the wrong. But if this were true, we should be as much troubled at the unjust Judgments made against others, as at those against our selves: Which since we are not, 'tis grossly to flatter our selves, not to see that self-love is the cause of this  
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discontent we feel for what concerns us. It is not the injustice it self which offends us, 'tis our being the Object of it. Let another be the Object of it, our resentment will cool, and we shall content our selves only to disallow quietly, and without perturbation this self-same piece of injustice, which before put us into so great a heat.

### XXXII.

Mean time, did we take juster measures, we should find, that these disadvantageous Judgments look not properly towards us, and that it is chance, not choice which determines them to have us for their Object. For it must needs be, that he who judges thus of us, has been struck with some appearances directing him thereunto: And though these Appearances were slight ones, (for we suppose the Judgments false) nevertheless it is true, that he who judges thus, had his mind dispos'd to frame such Judgments from such Appearances; so that they take their rise from these Appearances meeting with his evil disposition. The same effect would have been produc'd, had they been taken notice of in any other. Thus we ought to believe, that these Judgments look not particularly at us: We ought only to suppose, that these

these people were dispos'd to judge it of whomsoever should strike them with such and such Appearances. Chance has decreed, that we should be the Men. But this ill disposition, and this lightness of mind making these Rash Judgments, was of it self as indifferent whom they should wound, as a stone thrown in the Air, which hurts him on whom it falls, not by choice, or because he is such a Man, but because he chanc'd to be in the place where it was to fall.

XXXIII.

When we light into the hands of those Wretches, who in Woods and Forrests way-lay Passengers, and that we are ill handled, and rob'd by them, we take not this treatment for an affront. We express not our resentment against them so, because we know they do not pick and choose those they fall on; and that in general they are resolv'd to rob whomsoever they shall meet unable to resist them.

That disposition whence Rash Judgments spring, is all out as general and undetermin'd, and takes as little heed whom it lights on. It is a lightness of mind making certain people let themselves be carried by slight appearances. When therefore we furnish these appearances, and

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this light disposition has its effect against us, we have no more reason to be mov'd with that resentment which is called spight or vexation, than we should have to entertain the like against those Thieves who should set upon us, because we were in their way.

### XXXIV.

There is moreover something ridiculously exotick in the trouble we conceive for the disadvantageous judgments and discourses the World makes of us. For one must be little acquainted with it, not to be perswaded, that 'tis impossible it should be otherwise. Princes are ill spoken of in their Anti-Chambers. Their Domesticks counterfeit them. Friends talk of one anothers faults, and look upon it as a piece of honesty and candour sincerely to own them. However it be, this is certain, that the World is in possession of the priviledge of speaking freely of the defects of others in their absence. Some do this out of malice, others with good intentions; but very few are free from it. It is therefore ridiculous to expect to be the only person that the World will spare; and if such discourses and judgments will put us out of humour, we shall never be pleas'd, For there is no  
time

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time wherein, in general we may not assure our selves, that they do speak, or have spoken of us otherwise than we could have wish'd. But because to be constantly out of the humour, would be too troublesome, we are pleas'd to spare our selves without reason, and to expect being so, till some either tell us what is said, or shew us those who do speak ill of us. In the mean time, this telling adds almost nothing, and before that, we ought to be much what as certain, that we and our faults were the subject of others discourses, as if we had been told of it already. This little degree of assurance produc'd by advertisement, is really very inconsiderable to be able to change, as it does, the state of our Souls.

Thus let us as we please consider this touchy humour shewing it self on these occasions, and we shall find it always unjust, and always contrary to reason.

### XXXV.

When we desire to be belov'd, or are troubled that we are hated by others, because thereby our designs are either further'd or hinder'd, it is not properly vanity or spight; it is hope or fear. And this is not what we here reflect on, where we only examine the impression which the

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sentiments of others love or hatred for us, may of themselves, make in our Hearts; the sight alone of these Objects being but too capable either to please or vex us, without considering their consequences. For as the esteem we have for our selves, is always accompanied with a tender and sensible love; so we desire not only that Men should give us their approbation, but settle their love on us; and the esteem they have for us, brings no satisfaction with it, if it ends not in affection. Wherefore nothing shocks us more than aversion and hatred, nothing excites in us more lively resentments: And these are, since original sin, become natural to us, yet cease they not to be unjust, nor are we less oblig'd to withstand and fight against them; and this we may do by some reflections little differing from those we have already propos'd against the love of Honour and Esteem.

### XXXVL

To seek after the affection and love of others is unjust; since it is built on the opinion of our selves, as deserving to be lov'd, whereas it is false that we deserve to be so. It springs from blindness, and a wilful ignorance of our defects. One overwhelm'd with misery, and poor, would  
be



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be pleas'd that others suffer'd, and were charitable towards him. We should crave no more, did we perfectly know our condition; and this we should know, did we not wilfully put out our own Eyes.

### XXXVII.

Can he who knows that he deserves that the whole Creation should rise up and war against him, pretend that the self-same Creatures should love him? Thus instead of looking on the love of others as our due, and their aversion as unjust, we ought on the contrary to consider their hatred as what we deserve, and their affection as a favour we deserve not.

### XXXVIII.

But if it be a piece of injustice, generally, to believe ones self worthy of love, it is yet a much more greater to desire to be belov'd by force. There is nothing more free than love, and we ought not to pretend to purchase it by complaints and reproaches. Perhaps 'tis our faults we are not belov'd, perhaps also the reason is to be sought for in the evil dispositions of others: But it is certain, that violence and anger are not the means to obtain it.

### XXXIX.

The origine of all aversions is the contrariety which happens to be betwixt the

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disposition we find our selves in, and that we think we see of others disposition. Now this disposition makes us act against all those in whom this contrariety appears. When therefore it happens that we either really have those qualities, which to some are the object of aversion, or that we make our selves known unto them, only by such particularities, as give them reason to imagine we have them; it ought not seem strange to us, that their disposition should produce its natural effects against us; it would have done the same against any other whatsoever, and it is not particularly we whom they hate, 'tis him in general who has such and such offensive qualities.

### XL.

In general, we have an aversion for those that are covetous, self-interested, and presumptuous; we in particular are believ'd guilty of these faults: This general aversion therefore acts against us. What is it that offends us herein? Is it this general aversion? No, this aversion in some sort is just and reasonable; for one thus qualified, deserves we should have some kind of aversion for him. Is it the judgment they make of us? But this judgment is form'd upon some appearances, which

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which may really be slight, but for all that are strong enough to carry it with those who see them. We ought therefore to make their weakness and lightness the subject of our complaints, not their injustice.

### XL1.

When others love, it is not properly us they love, their affection being only bottom'd on their ascribing to us qualities we have not, or on their not seeing the defects we really have. The same happens when they hate us. Then the good we have appears not to them, and they see only what's ill in us. Now we are neither the Man who is without fault, nor the Man in whom there is no good. It is not therefore so much us, as a certain Phantasm set up by themselves which they love or hate: And thus we are to blame to be pleas'd with their affection, or offended with their hatred.

### XLII.

But should this love or hatred reflect on us directly as we truly are, what good or what evil would thence come to us, if we consider, as we have said, these sentiments in themselves? They are but fleeting vapours, which of their own accord vanish in a moment; it being impossible,

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that Man should fix himself for any time to one object. Yet should they continue, they would have no power, of themselves, to render us either more happy or unhappy. They are things intirely seperated from us, having no effect on us, unless our Souls joyn with them, and by a false and deccitful imagination take them for real goods or real evils. Let us unite in one the love of all the Creatures, let us heighten it to be the most violent, and most endearing that we can possibly fancy; yet will not all this add the least degree of happiness either to our Souls, or to our Bodies; and if our Souls take any pleasure in it, so far will they be from becoming better, that they will grow worse by the vanity they'l fall into. Likewise, let us joy in one the hatred of all Mankind against us, yet cannot this lessen the least of our real goods, which are those of the Soul. Ought not this only consideration, of the impotency of the love of great ones, either to hurt or help us, suffice to make us regard them with indifference?

### XLIII.

What liberty would not that man enjoy, who cared not to be lov'd, nor fear'd to be hated, and yet at the same time upon other

other motives should do all that was necessary to gain the one, and shun the other? Who should endeavour to be servicable to others, without expecting any reward, no not that of their good will; and who should comply with all his obligations towards them, without dependance on their disposition towards himself? Who should not in the good offices he does them look on any Object but what is fix'd and permanent, *viz.* his obedience to God, without any regard to Creatures, which cannot but lessen the recompence he expects at his hands?

Who could hate a Man thus dispos'd, nay who could abstain from loving of him? It would fall out, then, that by not fearing, he would avoid the hatred of Men, and gain their affection, without searching after it: Whereas those, who by a passionate desire of being belov'd, become so sensible of aversion, for the most part do involve themselves in it, by so uneasy a tenderness.

XLIV.

Yet is there something more unreasonable, when we are offended that others carry themselves with indifference towards us. For were it at our choice to give them what sentiments we pleased, it should be

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that properly, which our true interest ought to make us choose. Their love is full of danger, drawing our Hearts away, and poisoning them with a mortal sweetness. Their hatred exasperates us, and makes us run the hazard of losing Charity; But this indifferency is a mean proportion'd to our condition and weakness, and which leaves us the liberty of pursuing our journey towards God, without turning out of the road to his Creatures.

### XLV.

All affection of others towards us, is a certainty and engagement; not only because concupiscence makes us cleave to it, and we are afraid to lose it; but also because hence springs a necessity of certain devoirs, which we cannot acquit our selves of without difficulty. As it lays their Hearts open to us, so it obliges us to make use of this openness for their Spiritual good; and 'tis not easie to do so. It is true, this is a great good, when we can manage it well, yet it is not to be coveted, being accompanied with so many dangers. We ordinarily stop at this affection, we take content in it, and are afraid to lose it; and are so far from taking hence an occasion of conducting others towards God, that it is often a cause  
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of diverting our selves from him, and of softning us, by drawing us into their passions.

### XLVI.

But, some will say, why does such a one behave himself with that indifferency towards me, since I am otherwise affected towards him? Why has he no concern for what touches me, who interests my self with so much care with what relates to him? These are the discourses which self-love makes in the Breast of touchy people, endowed with small Vertue; but it is easie to discover their injustice.

If the sole aim we drove at in being complacent to others, was to tye them to us, and cause them to repay us in the same coin, we well deserv'd to lose so vain a reward.

But if we had other designs, if we apply'd our selves to Men only in obedience to God, does not this application carry with it its own recompence, and can we exact any other without manifest injustice?

It is true, others may be faulty in their neglect and indifferency towards us; but this fault concerns God, not us. It does harm to them, but none to us. It may give us occasion to pity, but not to complain.

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plain of them. And thus the resentment it leaves in us is always unjust, since it hath no other Object than our selves.

### XLVII.

Nothing doth manifest more how much Faith is extinguish'd, and how unactive in Christians it is, than the displeasure they conceive when others pay them not all the acknowledgement that's due to them; because nothing is more opposed to the light of Faith.

Did they look on, as they ought, the services they do others, they would consider them as favours they have received from God, and which they owe to his goodness, and as works which they ought to consecrate and offer up to him, without the least regard to Creatures.

They would consider those to whom these good Offices were done, as persons who in some sort have procured them this favour; and consequently they believe they have received much more from, than they have bestowed on them.

They would dread as the greatest of misfortunes to receive in this world the recompence of these good deeds, and to be depriv'd of that which they might have had in the other, had they done them purely for the love of God.

They;



They would acknowledge, that these deeds, such as they are, were mixt with many imperfections: And so they should have reason to take thence occasion of humbling, and desiring to purge themselves by Penance for them.

To go about to ally with these sentiments which Faith ought to give us, that spite and ill humour we experience, when others are wanting in what we think they owe us. Is it not, on the contrary, to let the World know, that we have taken all these pains for Men, that we only had regard to them; and that so the Works we glory in, are purloyn'd from God Almighty, who has therefore right to chastise us for them?

XLVIII.

If we have had only Men in our Eye, in all the good Offices we have done them, is it well for us they should be ungrateful, and not acknowledge them; because their ingratitude may be useful for us to obtain Gods Mercy, if we bear it as we ought. If we have had God only in sight, it still turns to our advantage that Men did not reward us; because the consideration we should have of their acknowledgement, is above any thing else capable of diminishing, and bringing to nothing the recompense.

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pense we expect from God. Which way soever we consider then, the gratitude of Men, we shall find, that if it prove beneficial to them, it will prove otherwise to us: And that, in their ingratitude we may find infinite more advantages. Their gratitude can only take from us the fruit of our best actions, and augment the punishment due for our ill: Their ingratitude may preserve for us the fruit of our good deeds, and help us to pay the debt we owe Gods Justice for our bad ones.

### XLIX.

We should never be so injurious to a Prince, who had promis'd large recompenses to those who should serve him, and would be grievously offended, should they look for them any where but from himself; as to prefer the caresses of some few of his Subjects before the solid benefits they might hope from him. Yet thus we daily deal with God Almighty. He promises an Everlasting Kingdom to the Charitable Services we do our Neighbour; he bids us be content with this reward, and expect no other. In the mean time, the most part of Men busie themselves in examining whether others pay them what they owe them, whether those they have been

been serviceable to own their obligations, and whether they acquit themselves punctually of those devoirs Men have established for marks of acknowledgement.

L.

If therefore we had the true sentiments which Faith ought to inspire, we should be fully perswaded, that as God does us a great favour, when he furnishes us with means of helping others; so he does us another no whit less, when he permits them not to testify the acknowledgement they ought. For this is to take order in giving us an inestimable Treasure, that it shall continue to us, and no body ravish it from us.

LI.

But, our Joy ought to be full and complete, when we have reason to think, that those who seem to be wanting in their due acknowledgements to us, are of themselves very grateful, and that their faults come from their not knowing the obligation they have to us. For though it be always a real advantage to us, that others are wanting in point of gratitude towards us; yet ought we not to wish for this, since for the most part it is ill for them. But there's nothing but what's desirable, then what happens is neither ill to them,  
nor

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nor prejudicial to us; and when they, without guilt of ingratitude, put us out of danger of losing for an humane acknowledgement the reward which we expect from God.

### LII.

There is not only in this expectation of acknowledgement from others much injustice, but also a great meanness, and it ought to cause in us a great confusion, when we consider for what trifles we lose an Eternal Reward. All we expect in an acknowledgement, often is reduced to a bare complement, or to some useless civilities; and these are the things we prefer before God, and rewards he promises us.

### LIII.

Nay, often we our selves are the cause of what we impute to others, by way and manner of serving them, we stifle the gratitude in their Hearts, and we have almost always reason to believe, that when we perceive less acknowledgement return'd to us, than to others, there is in us something which hinders it. But whether it happen by our fault, or that of others, it is always a weakness in us to be concern'd and vex'd when that return is not made, which we clearly see cannot but prove dangerous for us.

### LIV.

**LIV.**

The trust and confidence others put in us, is a mark of their friendship and esteem, and so no wonder if it please and flatter self-love; nor is it a wonder if the reservedness of those we believe ought to have these sentiments for us, be uneasy, and wound the same. But Reason and Faith ought to infill into us quite contrary Principles, and raise in us a strong persuasion, that this reservedness of others towards us, is of far more advantage than their confidence and trust.

**LV.**

Were there no other reason for this, than that it is beneficial to want those petty satisfactions which please and foster up our vanity; this ought to suffice to make us with Joy to lay hold on these occasions of a Spiritual Mortification, which might be so much the more advantageous to us, as it directly opposes the first principal of our passions. But there are others as solid and important as this: And here I give you some of them.

**LVI.**

He who opens himself to us, in some sort consults us, and after this we cannot discourse with him without concerning our selves in his Conduct and Affairs: since

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it is almost impossible but that what we shall say to him, will have some relation to what he has discovered to us, and we cannot but thereby make some impression on his mind: because even by his open-breastedness he is dispos'd to hearken to, and credit us. Now it is no small danger to lie under an obligation of speaking in these circumstances; because a great deal of light and knowledge is required to do it with profit, either for ourselves or others. It often happens, that we only authorize their passions; since we are naturally inclin'd not to contristate them: And thus we bolster up that secret desire they have to find those who shall approve of their proceedings, which usually is the cause of their discovering themselves.

### **LVII.**

There are few who can receive the full effusion of the Heart and Spirit of others, without being partakers of their corruption and faults. We insensibly participate of their passions, we entertain prejudices against such as they dislike, and as the trust they put in us makes us believe that they have no mind to deceive us, we espouse their opinions and sentiments, without being aware that they often deceive themselves first. And thus we

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fill our selves with all their false impressions.

### **LVIII.**

We often by this means charge our selves with several things, which ought to be kept secret; a burden not at all easie to carry; since by it we are oblig'd to a very troublesome circumspection, lest we be surpriz'd; and since it puts us in great danger of wounding Truth. And as it often happens, that these secrets come several ways to be known, naturally the suspicion of divulging them falls on those to whom they have been thus with confidence entrusted.

### **LIX.**

We contract too by this confidence and openness of others to us, a kind of obligation to trust, and make them partakers of our secrets; because they take offence, if they be not dealt with, as they deal with us; whereas those who are more reserv'd, take it not ill we should be so also to them. Now this obligation is not often without great inconveniences; since we cannot be wanting therein without giving disgust, nor comply with it, without incurring the danger of doing either them or our selves harm, by the ill use they may make of what we disclose to them.

### **LX.**

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### LX.

If we consider further how little of reality, and how much of vanity there is in the pleasure we take when others trust us, how unjust it is to exact of others what ought to be so free as is the disclosing of their secrets; and lastly, if we do our selves that right as to acknowledge, that if others are reserv'd towards us, it is because something in us makes them so; It will be a matter of some difficulty not to pass sentence against that inward displeasure the secrecy of others causes, and not to be asham'd of our own weakness.

### LXI.

Civility and courteous behaviour gains our Hearts; Incivility offends us: But the one gains, the other offends; because we are Men, that is, because we are full of vanity and injustice.

There are very few civilities which ought to please us, even according to humane reason; because there are very few which are sincere and disinterested. They are often but a play and sport of words, and an exercise of vanity, where nothing of real or true is to be found. To be pleas'd with this, is to take content in being cheated, For, those who in outward appearance are the most courteous  
and



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and complemental, perhaps will be the first who will laugh at us when our backs are turn'd.

LXII.

Even that civility, which hath most of sincerity and truth, hath always little of profit, and sometimes much of danger. It is but a Testimony that they love and esteem us; and so sets before our Eyes two Objects flattering self-love in us, and of which each is able to corrupt our Heart.

LXIII.

All the civilities we receive, engage us to troublesome servitudes. For the World gives not any thing gratis. Here is driven a kind of commerce and traffick, where self-love sits as Judge, and this Judge obliges us to a reciprocal equality of returns, and authorizes those complaints which are made against such as are defective therein.

LXIV.

Civilities for the most part corrupt our Judgments, because they often incline us to prefer those from whom we receive them, before others endowed with the essential qualities which deserve our esteem.

LXV.

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### LXV.

As we reap little benefits from the civilities which are shewn us ; so incivility does us little harm ; and consequently 'tis an extream weakness to be offended thereat. Often 'tis only a want of taking notice of us, proceeding from their minds being employ'd about things of greater concern ; and those who are the least exact in civilities, are often the persons who have the most real and affective desires of doing us service in things of importance.

### LXVI.

But let incivility come from indifferency or want of affection what good does it bereave us of ? What harm does it do us ? And how can we hope that God should forgive us the infinite debts we owe him by the indispensable Laws of his Eternal Justice, if we do not remit to Men the small deferences they owe us only on the score of humane agreements ?

### LXVII.

Not but that God sets the Seal of his Authority on these agreements, and so we ought to shew these devoirs of civility one to another, even according to the Laws of God ; as has been shewn in the first part of this Treatise. But they are certain debts

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debts which we never ought to exact or sue for; for they are not due to our deserts, but to our weakness. And as we ought not to be weak and infirm, and that it is by our own fault we are so, our first duty consists in correcting this weakness of ours, and we never have any right to complain that others have no regard thereof, and less yet to desire what only contributes towards the nourishing of it.

### LXVIII.

Yet is it not enough to conserve Peace with ones self and others, not to offend any, or not to exact from others either friendship or esteem, confidence, gratitude or civility; farther, we must have a Patience not to be overcome by any capricious humour. For as it is impossible to make all those with whom we live, become just, moderate, and faultless; so ought we despair of preserving the tranquillity of our Soul, if we make it depend on these means.

### LXIX.

We ought therefore to expect while we live amongst Men to find troublesome and untame humours, to meet with those who will grow angry for nothing, who will look awry on all things, who will dis-

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discourse without reason, and whose predominant humour shall be either fierce, or meanly and ungratefully complacent. Some will be too passionate, others too cold. Some will contradict you without reason, others will not endure to be contradicted in the least. Some will be envious and malicious, others insolent, too full of themselves, and without any respect for their Neighbours. We shall meet with those who shall believe all is due to them, and who never making reflections on the manner wherewith they treat others, shall nevertheless exact from them great and excessive deferences.

What hopes of living in repose if these faults shake us, if they vex and discompose us, and bereave our Soul of its quiet and calm temper?

We ought then to suffer them with patience, and not to be vex'd at them, if we desire to possess our own Souls, as the Scripture speaks, and prevent impatiencies, every moment carrying us from our selves, and throwing us headlong into all the inconveniences we have display'd. But this Patience is not a common ordinary Vertue. So that it is very strange, that, being on one side so difficult, on the other so necessary, we have no greater care

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to make it our practice, whilst at the same time we study, and employ ourselves about so many useless and trifling things.

### LXX.

To lessen the second impressions other peoples faults make upon us, it will be useful often to consider,

1. That these faults being so common as they are, it is a folly to be surpriz'd thereat, and not to expect to find them. In Man there is a medly of good and bad qualities: He is at once beneficial to us, and hurtful. As such we ought to consider him; and whosoever desires to reap the advantages of Humane Society, ought with patience to suffer the inconveniences that come along with it.

2. That there is nothing more ridiculous than to be unreasonable, because others are so, to do our selves harm, because another hurts himself, and to share and become guilty of other Mens follies; as if our own faults and miseries were not enough, without we add thereunto the load of all those of our Neighbours.

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3. That let the faults of others be never so great, they only do harm to those who have them, without the least inconvenience to us, provided we do not wilfully receive their impression. They are therefore objects of our pity, not of our anger; and we have as little reason to be vex'd at the diseases of mind in others, as we have to be angry at those which seize on their Bodies. Nay there is this difference, that we may against our Wills contract the distempers of their Bodies; whereas nothing but our own Wills can admit into our Souls the diseases of their minds.

### LXXI.

We ought not only to look on the faults of others as diseases, but as diseases common to our selves: For we are as lyable thereunto as they. There are no faults we are not capable of, and if there be some we *de facto* have not, perhaps we have greater. Thus having no cause to prefer our selves before others, we shall find, that we have none to be offended at what they do; and that if we tolerate them, they in their turns must bear with us.

### LXXII.

LXXII.

Other Mens faults, could we view them with a calm and charitable Eye, would be instructions to us so much the more profitable, as we should better perceive their deformity than that of our own, over part of which self-love casts a cloud. They might make us observe, that passions ordinarily have effects opposite to what we aim at : We grow angry to make our selves be believ'd, and this makes us be believ'd less. We take it ill we are not so much esteem'd, as we imagine we deserve; and we are esteem'd so much less, the more we hunt after it. We are offended because we are not belov'd; and by being so, we strein others, and draw more their aversion.

We might also hereby see with wonder to what degree these same passions blind those they are Masters of: For these effects so visible to others, are usually unknown to them. And it often happens, that whilst they make themselves odious, uneasy, and ridiculous to all the World, themselves are the sole persons who perceive nothing of it.

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And all this might bring into our minds either the faults we have at other times committed through the like passions, or those we yet commit, lead by other passions perhaps not less dangerous, and in which we are full as blind. And thus our whole industry being apply'd to the redress of our own faults, we should become much more dispos'd to tolerate those of others.

### LXXIII.

Lastly, we ought to consider, that it is as ridiculous to be angry at the faults and exotick humours of others, as it is to grow cholerick because the weather is not fair, or that it is too cold or hot; since our anger has as little influence on Men to correct their humours, as on the seasons to change the weather. There is only this difference, that the seasons neither grow better nor worse for our anger, whereas that we conceive against Men, stirs up their indignation against us, and gives life and activity to their passions.

### LXXIV.

What hitherto has been laid before our Eyes, may suffice to give us a slight Idea  
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of the means which may conduce towards the conserving of Peace amongst Men; and they are all comprehended in this Verse of the Psalm; *Pax multa diligentibus legem tuam, & non est illis scandalum.* For if we lov'd only the Law of God, we should be circumspect not to offend our Brethren; we should never irritate them by indiscreet strifes: Their faults would never be to us an occasion of anger, of rancour, of trouble, or of scandal: Since these faults hinder not us from remaining fix'd to this Law, since it obliges us to suffer them with patience, and since in particular it is this precept of Christian Patience, which the Apostle calls the Law of JESUS CHRIST: *Bear one anothers Burdens,* says he, *and so you shall observe the Law of CHRIST.* We ought therefore to acknowledge, that all our impatiences, all our vexations fall on us, because we do not love as we ought this Law of Charity; because we have other inclinations than that of obeying God; and because we seek after our glory, our pleasure, our satisfaction in Creatures. Wherefore the principal means to establish the Soul in a solid and unalterable Peace, is to fix it firm in that love which regards God only in all things.

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and which only covets to please him,  
and place all its happiness in obeying  
his Laws.

*The End of the Fourth Treatise.*

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## The Fifth Treatise. Of Rash Judgements.

*Nolite ante tempus judicare quoadusq;  
veniat Dominus.*

### I.

**R**ASH Judgments being always attended by ignorance, and want of knowledge, imply a manifest injustice, and a presumptuous usurpation of Gods Authority. For it only belongs to Truth to judge, according to what our Saviour says in the Gospel: *The Father hath given all Judgment to his Son, because he is Truth it self;* so that Men cannot take on them to judge, but as the Son gives them a right thereunto, by enlightning them by his Truth; and to undertake to judge without knowing, is to invert Gods order, to usurp unjustly the function of JESUS CHRIST,

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and exercise it in a manner essentially contrary to his Eternal Law : Since Christ himself is not the Judge of Men, but because as God he is Truth, and as Man he was replenished with Grace and Truth.

### II.

Thus Rash Judgments are of the number of those actions which are essentially ill, and which cannot become warrantable by any circumstances whatsoever, since they are directly opposite to God's Eternal Justice. Yet may this sin be capable of different degrees, of being sometimes greater, sometimes less, according to the quality of its object, the causes whence it springs, and the effects it may produce.

### III.

The quality of the object augments or diminishes it; since the more important things are, the greater is our obligation of being reserved and circumspect in judging thereof; and that our guilt is the greater when the Judgments we frame are Rash.

### IV.

The causes also whence they spring make them more or less criminal, because the ignorance which is their inseparable companion is more or less so, according to the causes thereof, which may be very different

ferent. Sometimes our ignorance springs from a simple precipitation, making us take that for certain, which is not so; sometimes, from over-weening affection to our own sentiments, hindring us from examining them with that care which is necessary for discerning truth from error: But the commonest cause of this ignorance, which is alwayes to be found with rash judgments, is a certain malignity and particular aversion we have for those we thus rashly judge of.

V.

For it is this disposition which makes us discover in them blemishes and faults, which a simple eye would not find there.

It is this disposition which carries our mind to consider whatsoever may induce us to judge disadvantageously of them, and diverts it from taking notice of what might make our judgments favourable: This is it which lets out in lively colours the least conjectures, and makes the slightest appearances seem big in our eyes; this makes us guess at their most hidden thoughts, and dive to the very bottom of their hearts. We think them guilty because we desire they should be so; and whatever tends towards railing that persuasion in us, pleases and with ease enters.

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and takes possession of our minds. Now who can doubt but that so corrupt, so filthy a spring head must needs fully and poison whatsoever comes thence, and render both our ignorance, and the judgments it produces much worse and more displeasing to God, then if they came from some other inciple.

### VI.

But what makes yet a greater difference amongst judgments, is that some are follow'd by great and dreadful consequences. For those hatreds and divisions which disturb humane Society, and extinguishes charity, are for the most part but the effects of some undiscreeet words which slip from us unawares; and these words proceed from rash judgments, which formerly we had made within our selves. First we judge rashly of our neighbour, which of it self is a great evil; then by communicating our thoughts which is natural to us, we talk rashly; and these words passing afterwards from one to another, by an unhappy progress many minds come to be corrupted; so that perhaps one rash judgment may be the first cause of damning several souls.

### VII.

It is further observable that we stop  
not

not for the most part, at simple judgments. We proceed from the thoughts of the mind, to the motions of the heart : We conceive an aversion and contempt for those we have slightly condemn'd, and inspire the same sentiments to others : sometimes we proceed so far as to extinguish in them and our selves that charity which is the life of our souls.

**VIII.**

But this is not all yet, we do not only hereby hurt those who joyn in and approve of our sentiments : We often do greater harm to such as dislike them when they are concerned therein. For when they come to the knowledge of these judgments, they are exasperated at our injustice, and conceive a violent hatred against those who approve of them.

**IX.**

Rash judgments are the source whence comes what we call Prevention or prejudice, or rather these are but rash judgments which we frame of the mind, dispositions and intentions of others, wherewith we permit our selves to be strongly prepossessed. For whereas there is no Painter that would undertake to draw the Portraiture of a face, upon some slight description made thereof by the By, we often

often frame to our selves pictures of others, from some inconsiderate discourse we may have heard, or some light action we may have seen. And having once conceived these impressions, we afterwards add therunto all their other actions, and this Idea serves us instead of another key to unriddle all the rest of their life, and of a rule for our behaviour towards them. Thus having first judg'd amiss, our comportment towards them becomes so too; and we treat them in such a manner as lets 'em understand our prejudices against them, and so creates in them an aversion for us.

## X.

These prejudices are the causes of great disorders every where, but of all others, Monasteries are the places where they are the most evident and sensible. For as the persons retir'd thither, are separated from the greatest part of worldly objects, so they busy themselves with more application than others about that small number of things which are present to them; they are much more sensible of the disadvantageous judgments those of their community make of them, because being less distracted and divided, the residue of self-love in them unites its strength against  
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that object which offends them. Hence it often happens, that words, with which men of the world would be little concern'd, entirely takes up the thoughts and sensibly afflicts those who are retir'd from it. A religious woman who believes that her superiour has a prejudice against her, is often more concerned thereat; then Courtiers, are who believe their Prince is prejudiced against them.

This in all religious Societies is one of the greatest troubles and tentations, and against which they ought by continual prayer and meditation to fortifie themselves. For if they are so sensibly toucht, when they fancy others have a prejudice against them; and that turns their spirit, and dejects them: often they run a great hazard even in these Sanctuaries and places of refuge, whither they retire to shun the dangers of the world: Because it is a matter of great difficulty to avoid these inconveniences, and it is even so ordinary for virtuous persons to take up prejudices; that we ought not to expect they will have none against us: So that it is much better to expect, and to prepare ones self to suffer and bear with such prejudices.

**XI.**

But although those are very faulty, who are too much shaken by the imagination that others are prejudiced against them; yet is their fault greater who effectually entertain these prejudices, since not only their own sin, but that of others will be laid to their charge, and that thereby they give occasion of the great disorders, particularly in Religious houses. For often cold essays there beget aversion, aversion begets cabals; and these end in divisions, whereby all things are turned topsy turvy.

**XII.**

Can we be apprehensive enough of a sin causing so strange disorders? Is there any who has not reason to fear that God will at the hour of his death impute to him that unhappy train of crimes which shall only be the effects of the rash judgements he has made? And yet the truth is, there are few sins we are less apprehensive of than this. Every one acts as if he were infallible, and out of danger of being prejudiced or deceived: And at the same time that we acknowledge how common this fault is, and very often accuse others of it; we imagine ourselves almost alwayes exempt from it. The reason is, because it is almost alwayes as much hid from those who

who commit this fault against others, as it is visible to them that others fall into it against them; for self-love equally produces these two effects, to conceal this in our selves, and make it appear in others. Thus as discourses made in general gives concupiscence little offence, because it finds it self unconcerned therein, so do they stand us in little stead, because we alwayes apply them to others rather then to our selves.

**XIII.**

The way we take to conceal from our selves this fault; is a refined one hard to be shun'd: For it comes from the ill use of a maxime true in it self, when taken in general, but which in particular we abuse inperceptibly. This maxime is that we are forbid to judge, but not to see, that is; to yield to evidence. Thus taking our judgements for things evident and seen, we fancy them safe from all that is said against the rashness of judgements. We never judge, we alwayes see; all our imaginations are evident truthes, and thus we stifle all the reproaches our consciences can upbraid us with.

**XIV.**

But if self-love did not blind us, it would be an easy matter to make us justly  
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diffident of this pretended evidence. For there would need no more, but to oblige us to reflect on those we think guilty of rashness in the judgements they frame of us, and to make us in them observe all those very dispositions whereon we ground the pretence of our justification. They as well as we take their rashest judgements for most evident truths: Who then will assure us that we do not so too, and that we are the only ones exempt from this common illusion.

### XV.

That just fear we ought to have least, we as well as others should be deceived; obliges us then, to take our selves that advice we would give to such as suffer themselves to run into rash judgements under pretence that it is lawful, to see, though it be not to judge, To such without doubt we should say, that since there is a multitude of people who are deceived in imagining they judge not, but only see, what's before their eyes; Christian prudence commands us even to shun these sights, when they are not necessary, because it forbids us rashly to expose ourselves to danger. He that thinks he sees, may be deceived, in taking that for sight, and evident which in effect is only rash judgment.

judgement. But he who sees not, nor gives his mind to see, is not deceived, because he judges not at all: We ought therefore to take this course as often as we are not obliged to see.

XVI.

Some without question will say, that it is not in our power whether we see or no: This being a necessary consequence of our understandings, and which often makes such lively impressions there, that it is impossible to resist them. But this is not generally true, or rather it is seldom so; because there are but few objects that strike the understanding so vehemently as to force it to yield and proceed to judgement: On the contrary, 'tis for the most part requir'd that we apply our selves to consider things; and 'tis this voluntary applying our selves to consider the faults of others, which Christian prudence ought to retrench in such as are not obliged by their place to be watchful to correct others.

XVII.

Whoever shall be carefull not to let his mind run after these useless reflections on the actions of others, shall very rarely find himself in a condition not to be able to abstain from judging of them. For there are

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are some geueal reasons which incline us to doubt of what we have not examined with care. And as it is a sufficient answer to those who ask our advice, to tell them we have not as yet thought on what they demanded; so it is no less reasonable to tell our selves the same, and to suspend our judgment on this general consideration, that we ought not to judge till we have weighed all circumstances, and that as yet we have not done so.

We may therefore already convince them of a great fault, who defend themselves by this pretended maxime, that it is lawful to see, though it be not to judge; by shewing them that they have been rash and timerarius in applying themselves to consider what they pretend to see in others, and that the charity they owe to themselves, oblidged them to divert their sight, to the end they might suspend their judgment.

### XVIII.

But there remains yet another duty more certain and more palpable, which cuts off a great share of those evils which are caus'd by rash judgments; and 'tis this: Let the evidence we think we have of our Neighbours faults be never so great; yet Christian prudence forbids us to discover them.

them to others, when we are not thereunto engaged by our place, nor oblig'd by any certain benefit. By this means, though we had judg'd rashly of them, yet should we be only accountable for our rashness, without becoming guilty of the bad effects it may produce in others.

**XIX.**

This practice is not only useful to regulate our words, and cut off the ill consequences of Rash Judgments; but infinitely more to regulate the Soul itself, and so correct the temerity of these Judgments in their very source. For we scarce ever give liberty to our understanding to judge of the faults of others, but to talk of them; and if we made them not the subject of our discourse, we should insensibly cease to reflect and judge thereof. Moreover, by speaking we become interested and engaged to maintain what we have said; and so less susceptible of whatsoever may serve to undeceive us.

**XX.**

But as there are some occurrences wherein it is impossible not to reflect on such faults as are fully expos'd to sight, others wherein it is difficult not to speak thereof; and there are even some who are oblig'd by the duty of their place to do  
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both the one and the other : We muſt yet ſearch for other remedies againſt the danger of Raſh Judgments.

The moſt uſeful without doubt will be thoſe which we ſhall apply to the original cauſes thereof, the principal of which are, as we have ſaid, malignity, precipitation, and an over-weening affection to our own ſentiments.

### XXI.

Malignity is cur'd by filling the Heart with Charity, and drawing it down from Heaven by the means which the Holy Scripture diſcovers to us. It is cur'd by often reflecting on the Vertues and good qualities of others ; by turning our Eyes from their faults, and by reflecting much on our ſelves, and our own miſeries.

### XXII.

Precipitation or over-forwardneſs is cured by accuſtoming our ſelves to a ſlower pace in our Judgments, and to take more time to conſider circumſtances, being perſwaded that what is true to day, will be as much ſo to morrow ; and that thus there will be no harm in taking more time to conſider ; by ſtopping and moderating the impetuofity of ones Spirit, and the lightneſs of ones Tongue, even in things evident, that thereby we may inſure them  
not



not to run headlong in things doubtful and obscure.

**XXIII.**

That over-weening affection to our own sentiments, is cured by the continual reflections we ought to make on the weakness of our own wit, and by the experience we have of its illusions, and of those of others: And one of the profitablest things we should do, towards making advantage thereof, would be to keep a Register of all the surprizes we shall have fallen into, by following too lightly its impressions. I say we should have a Register of them, and often refresh it in our memory as an Object from whence we may learn Humility. But our self-love does quite contrary. It blots out of our mind all the Rash Judgments wherein our presumption hath engaged us, and preserves a lively Idea of those, which, though in themselves Rash, have by a piece of Chance-medly prov'd true. We are overjoy'd to say, such an one has not deceived me; I have always found him to be what he is, I could never have a good conceit of him. Whereas we never say to our selves: I was mistaken in such and such occasions; such and such I have thought guilty of certain failours, which I have found to be  
very

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very false. I have slightly in such and such occasions yielded to that impression others would give me, and I have since discovered that I did ill to receive it so easily, without looking for other proofs.

#### XXIV.

By these and the like means which the desire of mending themselves makes those find out, who are vigorously and sincerely touch'd therewith, we may cure and take away the causes of Rash Judgments : But we ought also to combat them more directly, by applying our selves to discover them by the light of Truth. In this search we shall find, that for the most part there is something of clear and evident in what engages us in an error. But our temerity consists in letting our Judgment over-run our sight, and in not observing that we comprise things therein which we see not, that is, which are not evident.

For Example, we condemn certain actions, because it is evident, that for the most part they are criminal; and we do not take notice that they may be accompanied with some extraordinary circumstance, whereby they become warrantable.

Now

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Now to judge equitably; it suffices not to know Truth as circumscrib'd within certain limits, we must know it in its whole extent. Thus when the question is, whether we ought to condemn some action or other thing, we must demand of our selves, whether this action or thing can by any circumstances become warrantable; and after that, examine not only whether those circumstances effectively are there, but whether we are fully convinc'd they are not there to be found.

For we ought always to have this Maxime in mind, that not to judge; it is sufficient not to be ascertain'd of the fault; whereas to pass sentence nothing ought to be wanting to make up a full evidence.

If we were careful often to put these questions to our selves, we should cut off a great number of Rash Judgments, which remain'd conceal'd from us only, because we will not make reflection thereon.

### XXV.

As we often ground our Judgments on general suppositions which are not true, without certain limitations, so also we often conjecture rashly all hidden intentions, supposing that such an exterior action, ( wherewith we are offended ) did proceed from such a design, whilst we do  
not

not take notice that the same outward action may spring from several different intentions, and that we are not capable of comprehending the infinite number of hidden motions and considerations which might produce it.

Wherefore no Judgments are so palpably rash, as those by which we pretend to dive into the motives and intentions of others; principally when we ascribe that to them which they disavow; and we may even say, that there is in these kinds of Judgments something more injurious to God Almighty than in others, since he hath in a special manner reserv'd to himself the knowledge of the secrets of Hearts, and that he hath granted it neither to Devils, nor even to Angels, according to the Fathers.

#### XXVI.

It often happens too, that whilst we are not absolutely deceiv'd in condemning certain things, because in reality they are ill; yet we carry our Judgment too far by determining to what degree they are criminal; and this is a manifest rashness. For God alone knows the measure of our faults; there being a thousand things unknown to Men, which either augment or diminish them, Often what we look on

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as a great sin, is not so to that height as we believe, since want of knowledge inadvertency, a good intention, the dark mists of some violent temptation may much diminish it before almighty God; and often on the other side those faults we take for peccadillos, appear, and are great in Gods judgment for the ill root from whence they spring.

**XXVII.**

It is another sort of rash judgment, when we look on certain faults in our neighbour as fix'd and subsistent, though we be not assured that God looks on them as such there, or that they may not be either rooted out by penance, or cur'd by an abundance of charity. For here again we pass beyond the bounds of humane knowledge, and give sentence of what we see not: All that can be said of these persons, in case we are oblig'd to speak of them, is only that they have committed such or such a fault: But that we do not know whether they have repaired it by Penance, by works of Charity, or those other means God furnishes us with to blot out our sins. Thus the judgment we make that such an one is highly guilty, or farther removed from

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Gods favour then another, are rash and unjust.

#### XXVIII.

For, it ought to be observed that it suffices not to judge for the most part of particular actions, we frame determinate characters of the persons themselves. We look on some as imperfect and contemptible, on others as worth esteem and honour. These, we say, are good for nothing, others we commend as persons of great worth. Now it often happens that nothing is more temerarious than these judgments. For there are some who shew little of what they have in them of good: others in whom more is to be seen than they have. There are some whose faults are more visible and offensive to others, who for all that have a ground-work of right and equity, and a fixtude to their essential duties, which sustain and hold them up in important occasions. There are others on the contrary, who being guilty of few exterior faults have a certain defect of solid reason and knowledge, and are guided by certain secret interests unknown to themselves, which in emergencies of consequence produce great disorders. Only God can discover these different tempers. But for men, the more they  
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## Of Rash Judgments. 315

are in this particular to acknowledge their ignorance and blindness, the more ought they to be reserv'd in the comparisons they make of persons, and in the judgments they frame on the view of their particular actions.

### XXIX.

If it be a matter of difficulty to shun rash judgments when we are witnesses our selves of what we sentence, and that we ground our selves on our own proper knowledge; it shall yet be much more difficult, when we build on the testimony and knowledge of others. For besides that, then our evidence is much less, we take a greater liberty to judge; as if the sin were only to be charg'd on him who judges first, and communicates his thoughts to others: Mean while it is not so. The reports made us of our neighbour seem only for signs, by which we ought to frame our judgments. Of these signs some are certain, others not so; and as we may rely on those, we have a right to take for certain, so also is it to judge rashly, to build on such as are uncertain.

### XXX.

Not only some reports are uncertain, but almost all are so; and when we found things

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things to the bottom, we seldom fail of finding more or less then what is told, Passion and want of evenness in judging, almost alwayes disguise or change truth in those discourses which men make concerning one another. Those who seem to be most sincere and without the least suspicion of imposture, or lying, deceive us sometimes, because often they first deceive themselves. Some there are who will give you their reflections and judgments as matters of fact, and who making no distinction betwixt what effectively has happen'd, and their own deductions, out of both these make up the body of their stories. Thus we can almost build nothing of certainty on the reports of others; and as it is a rashness to ground ones judgements on things uncertain; and since most relations are such, it follows that the greatest part of judgements grounded thereon, are rash and unjust.

#### XXXI.

It seems concludable from hence, that men are to be believ'd in nothing, and that we ought to examine every thing our selves when we cannot abstain from judging. Yet it is evident, that the commerce of life, and the society amongst men,

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permits not this. There is a necessity of grounding an infinite number of things on the relation of men, and those of the greatest moment; even to give sentence thereby very often of life and death. A man is condemned to die upon the deposition of two witnesses. Some are admitted to places in Church and State, some excluded upon the testimonies of others: And these testimonies are only reports, amongst which it cannot be denied, but some are very uncertain. How then is it possible to reconcile the indispensable obligation we have not to judge but upon certain and evident signs, with the necessity of relying often on the reports which one man makes of another.

**XXXII.**

This difficulty is resolv'd by distinguishing the knowledge sufficient, to act from that which is necessary to frame an absolute judgment of the truth of things. To proceed to action on reports, it suffices that we are oblig'd to act and cannot come to a clearer knowledge of the truth. I am oblig'd to prefer one to such a charge; such an one is presented who has the testimonies of men of worth. I know these testimonies are uncertain.

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and I look on them as such: But because I have no means of arriving at a greater certainty, this ought to be sufficient to determine me to act, provided I lie under a necessity of acting. And the judgment whereon these kind of actions are grounded, because it is not uncertain, implies nothing else; but that I have got the greatest assurances I could of the merit and worth of him I have chosen.

Thus a Judge passing sentence against one that's accused, judges not rashly, though he should condemn one that is innocent; because he does not absolutely judge that he is guilty, but that he is convicted of being so according to the forms of justice.

Thus an Abbess who excludes out of her Convent some young women upon the testimonies of one who has had the charge of her, judges not rashly; because she judges not absolutely that the maid deserves exclusion, but only that those whom she ought to trust having judg'd so, it is the will of God she should not stay in that Monastery.

#### XXXIII.

On the same manner we may judge that 'tis no prudence to employ such or such of whom we have heard some dis-  
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advantageous reports; without judging for all this that these reports are true. It is enough that we do not know they are false, to have a just right to use those precautions.

For we ought to make a great difference betwixt the judgment whereby we absolutely condemn such an one, and the rational precautions we may use about him, without judging.

A full certainly is necessary for an absolute condemnation, but apparent signs and proofs are sufficient motives for warrantable precautions.

I am told for example, that such an one is a cheat, those who told me so are persons of credit. I have no title thereupon to condemn him, to call him cheat, or one of no faith. But I am not forbid to fear engaging interests with him, and to observe him nearer than another were I to deal with him.

The truth is, it is against justice to frame an absolute judgment, that such an one is guilty upon uncertain motives: But it is impossible also to judge him certainly innocent, when the suspicions against him are strong enough, and invalidated by nothing else. Now the reports of such as we believe sincere, hold

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the rank of such suspicions; They necessarily therefore bring it into doubt, and being brought thither, we are not forbid to act according to that condition, though in it we are not permitted to pass an absolute sentence.

### XXXIV.

This is the course we ought to take in those emergencies where action is necessary, though we want certainties to build upon. But out of such necessity, for the most part little regard is to be had to the relations of others, since few are exactly true; as we every turn might learn by experience, were we careful to observe it. Nay we ought to wish never to incur the obligation of acting on such uncertain grounds. We ought to give the least credit we can to these reports, and alwayes keep our minds in a disposition to receive with joy a contrary impression, in case it happen by some accident we be informed of something that destroys these.

### XXXV.

But though the distrust we may conceive on reports made us of our neighbors actions be not absolutely forbid, as I have said, and that it be inevitable and involuntary, yet is it never-lawful to acquaint

quaint others with it, because few are so reserv'd as to stop there, and not advance diffidence and distrust even to absolute condemnation; and yet fewer who can refrain from telling the same tale to others in their turn too. Besides this, 'tis a matter of no small difficulty to redress these disadvantageous impressions, as we are oblig'd to do when we come to know clearly their innocence whom we have thus decry'd; and that the minds that have entertain'd those suspicions, continue bent and inclin'd to take in ill part things indifferent of themselves, and to ascribe them to the prejudices we have given them. Wherefore we must have great and solid reasons to build thereon a right of communicating to others those rumours and reports which are not intirely certain, and yet give occasions of suspicions. That a man to whom these discourses are made ought to have a notable concern and interest to be advertiz'd of them. We ought farther to be assur'd of his discretion; and moreover our discourse ought so to be rated with precautions, that we give him not the least ground of framing a steady and fixt judgment.

Behold here in part what may be said of these

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these kind of rash judgments, which cause scruples in devout people, when they perceive they have fallen into them. But there are others which are scarce consider'd at all, though they are as dangerous, and corrupts little less the minds of those to whom they are communicated.

### XXXVI.

First we fancy that such rash judgments are to be shun'd which are made of the living, but that the dead are left in prey to the obloquies of men; because their judgments can now do them no harm. But this is most false, as are also the reasons which are brought to give it some colour. Rash judgments are essentially ill, because contrary to Gods truth; and this reason takes place as well for the dead as living. Besides, it is not true, that we are perfectly separated from him: If that commerce we have here amongst our selves is not at an end with them, yet we cease not to be united to them: they continue to be our brethren and members of the same body, if with God as we ought to presume, and it is so far false that we have more right to condemning because deceas'd, that on the contrary we have much less, since the  
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other life is properly that where God exercises his judgment, and where that of men has nothing to do.

XXXVII.

Secondly, not only we are forbid to judge of others, whether alive or dead, because they have their judge, to wit, God almighty; but we are even forbid to judge of our selves in those things wherein we know not our selves. A thousand things of this nature pass within our hearts which we must leave to Gods judgment; because we should only embroile our selves without profit. Should we undertake to discern them, and it is never lawful for us to let our judgments range out of the limits of our knowledge. Betwixt the disposition we ought to have for our selves, and that we should be in for others, there is only this difference, that we should desire to know our selves in all our faults; on the contrary we should be glad to have nothing to do with judging others; and not to know any thing that might oblige us to condemn them. Only such mistis as rise against our wills and we cannot dissipate, ought to hinder us from judging and condemning our selves; whereas on the contrary, nothing but evidence ought to force

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force us to pass sentence against others. But whether we judge of our selves or others, we lie under the same law, of not judging definitively without full assurance, and of paying that respect to Gods truth, reserving to him the judgment of things obscure and uncertain.

### XXXVIII.

Thirdly, 'tis ordinarily believ'd that rash judgments are then only to be blam'd when we judge ill of, and condemn others, and we make no scruple of judging rashly in favour, since there is no malice in doing so. But though this fault be of a less size, yet it is one; because it is alwayes contrary to truth and reason. There is a middle betwixt judging ill and judging well, which is not to judge at all; betwixt blameing and praising, which is to do neither. We must know to judge ill; no less is requir'd to judge well or to praise, and thus it is the part of those who have knowledge, to do neither the one or the other.

### XXXIX.

Besides that respect and submission, which we owe to that eternal law, which obliges us to moderate our words according to our knowledge, and never to go.



go beyond it; we are farther oblig'd to this reservedness by the concern and interest of our neighbour. For we often do him as much harm by rash praises, as by an ill grounded condemnation: since these unadvised encomiums incites others to imitate those we esteem at this rate, and to believe they cannot do amiss by following their example and their maxims: And this is properly to authorize their faults, and make them contagious.

XL.

We must not think it a small fault to praise a Clergy-man who resides not at his Cure, who gathers Riches, or lives amongst the Pleasures of the World; especially if we praise him in general, and that what we say advantageously of him be not limited to certain particular actions or qualities which deserve it.

It is also a great fault to praise the devotion of a woman, who in cloaths observes not the rules of an exact modesty, who passes away her time at play and other divertisements, and who takes little care of her family. For this is at the same time to deceive those whom we thus praise, because we hereby make them believe that there is nothing blameable in their

their carriage, and these praises contribute to their getting a fond reputation wherewith they feed their vanity; and also those others in whose presence we praise them; since we incline them to think these women are in good condition, and that they are not oblig'd to correct such faults, as are common to both, since they hinder them not from having the essence and approbation of the publick.

## XLI.

We must make account, that the world hardly believes that God condemnes what man praises; or if it does, believe it little feels it. Thus to free our selves from the harm we may do others in praising what God blames, we must endeavour to be exact in praising only what he approves.

## LXII.

But the rash judgments, the most unknown to the generality of the world, are those which have for object the rules of conduct and morality. For there is almost no body to be found, who scruples to advance in discourse several judgments of this nature, that is, maximes concerning actions and things good and evil, of which they have no assurance, nor have  
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ever examin'd, and yet may often be both very dangerous, and very false.

. XLIII.

To comprehend well how great this fault is, and what ill consequences it may have, we must consider that the Law of God by which we ought to regulate our actions, is nothing but that eternal Justice and truth which prescribes all duties to man, and which makes all things good or evil, as it approves or condemns them; and that this justice, and this truth are nothing else but God himself: So that to oppose truth and justice, is to oppose God, and thwart his will. Now this Law and this eternal Justice, to which we ought to bear a conformity, does not only consist in the general precepts of the *Decalogue*, nor only condemn certain gross sins known to all Christians, as Thievery, Murder, False witness: But it comprehends farther all the consequences deduceable from these general precepts, and particularly from that of loving God and our Neighbour: And so it generally forbids all sort of sins whatsoever they be, since there are none that are not contrary therunto; nay they are only sins for that contrariety.

LXIV.

There are few Christians as I have said, who

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who are not acquainted with the *Ten Commandments*, as to certain gross and palpable duties : But there is not one who knows them perfectly as to all the consequences whether mediate or immediate, which may thence be deduc'd. And 'tis in a shallower or deeper penetration into these consequences that those different degrees of light and knowledge which we find in Christians principally consists.

Now we must know that when they are ignorant of some of these consequences, and that this ignorance causes them to do amiss, they are not therefore excusable, nor exempt from fault ; since this ignorance has its rise from concupiscence which keeps these consequences hid, and from the little care they have to beg of God that light which is necessary to discover and make them know their duties ; lastly it comes from the small desire they have to get out of this ignorance, from the love they bear to it ; and their being often glad not to know those Laws they have no desire to keep.

Were our hearts clean and pure, the Law of God would be all lightsome to us, that purity would make day in every corner, and we should see in every occurrence what God expects of us. If there-  
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fore we see it not, 'tis the impurity of our hearts that blinds and casts these mists about us.

It is therefore certain that this ignorance is no excuse for those sins we commit against the Law of God even in those most hidden consequences; though they are more or less enormous as these consequences are more or less immediate, clearer or obscurer: As it is more or less easie to get instructions; or lastly as this ignorance is more or less voluntary.

XLV.

And as we contract a guilt by the least deeds opposite to the will of God, so is this guilt great when we attack and set our selves against it directly, by maintaining maxims quite opposite thereunto. For this Law being truth and God himself, we combat God and truth when we combat it: and it is as far from possible that should ever be innocent; as it is impossible God should ever approve it: because that were to disown himself.

Nevertheless did we examine the discourses of men, we should find them full fraught with maxims contrary to the law of God. Carnal Christians oppose it in clear and evident consequences; and some even of those who would pass for virtuous

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ous and devout ones, often oppose it in those that are obscure and farther fetch't. In fine, there's scarce any who does not measure law by the ell of his own understanding, and condemn what he dislikes or comprehends not.

### XLVI.

For example, how many are there professing themselves Catholicks, who not content to blame the vices of Religious persons, utterly condemn the life it self, as a life of idle and useless people. To what end, say they, should there be a sort of folk busy'd about singing, without doing any thing for the benefit of others? In saying so, they condemn a kind of life which the spirit of God has inspir'd, which the Church of God has approv'd, and which is most conformable to the condition of man in this world. They therefore directly contradict the truth of God, and so fall into a most false and most temerarious judgment.

### XLVII.

There are others who in general condemn great austerities, and look on the practicers thereof as people without wit and beside themselves: Thus, they condemn the very principles of religion, which obliges man to a continual penance

nance, and leads him to repair his faults by severely punishing them in this world.

How much of this same mixes it self in the discourses of Maximes of interest, contrary to the Rules which the Law of God prescribes, should be observ'd in undertaking of all charges, and principally Ecclesiastical ones.

#### XLVIII.

It is true, that those who make particular profession of Piety, fall not into these gross faults; but they often observe not that they fall into others, which cease not to be of a great consequence.

They make God act according to their fancy, as if his Justice and Mercy were at their dispose. God will forgive these kind of sins, say they; he will not impute such and such faults; to repair such and such crimes, such and such exercises will suffice. They limit Vertue to what they know of it; as if Gods Law could go no farther than their petty light and knowledge. They talk of the ways of conducting Souls, as if they were acquainted with all the Rules; these they approve, those they condemn. They tell you, that the conduct of certain directions is too severe; They praise the sweetness and indulgence of others; They put Men in Peace, with.

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without knowing whether they have any ground to be in Peace, and give assurances which God gives not. They, without consulting any, or farther examining, decide a World of Cases touching ordinary conduct, by the first glimpses which strike their Eye. Who sees not that all this is full of temerity, and by consequence unwarrantable.

#### XLIX.

The ordinary excuse of those who do thus, is, that they are not appointed to teach others, that they speak what they think, that if one would speak so exactly, he must say nothing at all; for the rest that none has any deference for their sentiments, and so they are not responsible for them.

But how vain and frivolous are these excuses! For it is so far from being more lawful to propose false Maximes, because one is not appointed to teach others; that on the contrary, as those in this condition have less obligation to speak, so have they less excuse when they speak rashly. Those who are in place where they are oblig'd to judge of several things, may plead the necessity of their employment for excuse, if some time there slips from them some unadvised decision: But those who  
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are not, ought to be so much the more exact in speaking according to truth, as to have a continual attention over their own thoughts and words.

L.

Nor is it true, that this exactness goes so far, that its observation will bring us to say nothing. It only consists in proposing nothing for true, but what we are assur'd is so, to hold our peace about things we either know not, or have not examined, or at least to propose our sentiments by way of doubt, rather to inform our selves, than to instruct others. Now there is nothing very troublesome in this practice, nay it becomes easie as we prove faithful therein; for by often examining the Maximes we propose, we become more steady in those that are certain, we discharge our selves of those that are not so, and we learn to propose both the one and the other according to that degree of certainty that they have, and we have of them.

LI.

Lastly, it is utterly false, that Maximes against Truth propos'd by such as are not in authority do others no harm, and that the proposers are not responsible for them.

For

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For all falsties whatever are capable of doing hurt, and principally such as concern manners, and are the Principles and Rules of Action. There's no error, which proposed, makes not an impression on the mind, when not perceived. If there finds approbation; and those who have so received it, are thereby more dispos'd to follow it in their actions. And, as actions are link'd together, and Clouds draw Clouds after them; let the fault be never so little, it may become the Principle and Source of many others.

#### LII.

A Vertuous Man fully possess'd with the Love of Truth, and fearful of wounding it, ought to carry farther what has been said. For he ought not only to abstain from advancing temerarious propositions in what regards manners; but even in things the most indifferent; in questions purely Philosophical, in Histories; in the judgements he makes of the Eloquence, or the Genius of Authors; in fine, generally in all things where Truth and Falshood may take place, he ought to avoid being rash, and precipitate in judging; because rashness is always against reason, and by accustoming ones self to these kinds of rash designs in things of small importance,

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## Of Rash Judgments. 335

an evil habit is contracted, which afterward spreads it self even to things where temerity is more dangerous : Whereas honouring Truth in small matters, a disposition is acquir'd of doing the same in greater, and God engaged to bestow that Grace upon us.

### LIII.

It is true, that the condition of Man in this life permits us not wholly to avoid all kinds of rashness; yet we are oblig'd to wish and desire we may avoid them, to labour for it, to beg sincerely of God that strength and light necessary for that purpose, to ask pardon for the faults we have made when known by us, and to fight for those that are hid from us. This Labour, these Prayers, this Vigilance frees us from committing a great number of faults, and obtains pardon for those we commit. But But those who labour not, who watch not, who pray not for this, have not any right to hope the same indulgence from Gods Mercy.

### LIV.

We ought not then, from the difficulties we meet with, in the practice of these Truths, take occasion to disown and impugn them : But conclude thence, that since it is so hard to speak as we ought;  
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we should speak as little as we can, and when we are obliged thereunto, to be very careful what we say. It is for this the Scripture recommends to Christians silence so earnestly, and that St. *James* says in expresse terms, That we ought to be prompt to hear, and slow to speak. *Sit autem omnis homo velox ad audiendum, tardus autem ad loquendum.* For by hearing we acknowledge both our ignorance of Truth, and our desire of learning it, which is very conformable to the state of Man in this life; whereas by speaking, we profess our selves to know, which few can pretend to without presumption, and which is never without danger.

### LV.

Thus the bent and inclination of a Vertuous Man is towards silence as much as possible he can, because the principal light and knowledge of this life consists in being thoroughly acquainted with the depth and greatness of his own ignorance. So that those who make great progresses in humane Sciences, for the most part become peremptory and decisive; on the contrary, the proficients in the Science of God become more reserv'd, more inclin'd to silence, less addicted to their own sense, and less venturesome to judge of others; because

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because they discover more and more how uncertain and obscure our knowledges are, how much we often deceive our selves in the things we think we know best; how many faults and errors we run into by hast, and precipitation in judging, and what disorders are often caused by Rash Judgments and Advices?

#### LVI.

It was the *Motto* of a Heathen, that the older still he grew, the more he learn'd, *γινώσκω ὅτι οὐ πολλά διδασκόμεθα*. But a Christian, in some sort may take one quite contrary, and say, that as he grows older in the practice of Vertue, he unlearns still many things; that is, he daily more and more discovers that many things which the World boldly propos'd as Truths, and he once with it maintain'd for such, are not only true, but on the contrary very false: And this gives him an extream aversion to that presumptuous decisive deportment, and those numerous rash Maximes, which are proposed ordinarily without mistrust or scruple by such as are ill enlightned.

#### LVII.

This may be the reason why the Scrip-  
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pture

## Of Rash Judgments. 338.

ture, representing to us the condition of a man who has born the yolk of our Lord from his youth, and who by that means has encreas'd the grace of innocency by the continual practice of vertues; allots him no other exercise then to be in quiet and to hold his peace. *Beatus homo qui potavit jugum Domini ab adolescentia sua sodebet solitarius & tacebit.* Solitude and silence are the end and recompence whither the increase of piety leads us, and whither we come not but by a whole life of innocency; Since there is only this condition which is conformable to the sentiment, Grace inspires, and the light it gives us.

### LVIII.

The more we know God, the more his Law appears to us, profound, admirable, infinite. The more we respect it, the more we fear to offend against it: The more we look with astonishment on the infinite wayes of God, and mans impotency to comprehend them, the more we are perswaded of the weakness and want of knowledge in man, and the more we hate his presumption and boldness. And all these disposes us to speak as little as may be; this is admirably well express'd by the words of a Prophet. *Deus est enim in Celo, & be super.*

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*super terram, id circo sint pauci sermones tui.* That is to say, God is in heaven, where he dwells in splendor and light inaccessible to man, we live in earth overwhelmed with darkness and ignorance.: And this double knowledge obliges us to few words of what concerns God, *Id circo sint pauci sermones tui.*

#### LIX,

The more we love *JESUS CHRIST*, the more we respect him in his Brethren, and so we fear the more to hurt them, to condemn or scandalize them by rash judgments or erronius maxims.

These are the genuine motions of Christian Grace, they that feel them not, ought to excite them in themselves, by considering those truths whence they spring, and endeavour to extinguish and quell dayly more and more that inconsiderate presumption which makes them either rashly condemne others, or at a venture propose maxims of Christian morality, they have never examin'd, and which they often ought to believe themselves incapable of examining, because they want sufficient knowledge of the principles they depend on. Let them to day get free of one of their rash judgments, to morrow of another; and by this continu'd progress they will  
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at last come to a disposition of reservedness and humility; which will make them with astonishment look back on that humour wherein they spoke at randome of all things; whercof they were insensible, whilst they were in it.

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F I N I S.

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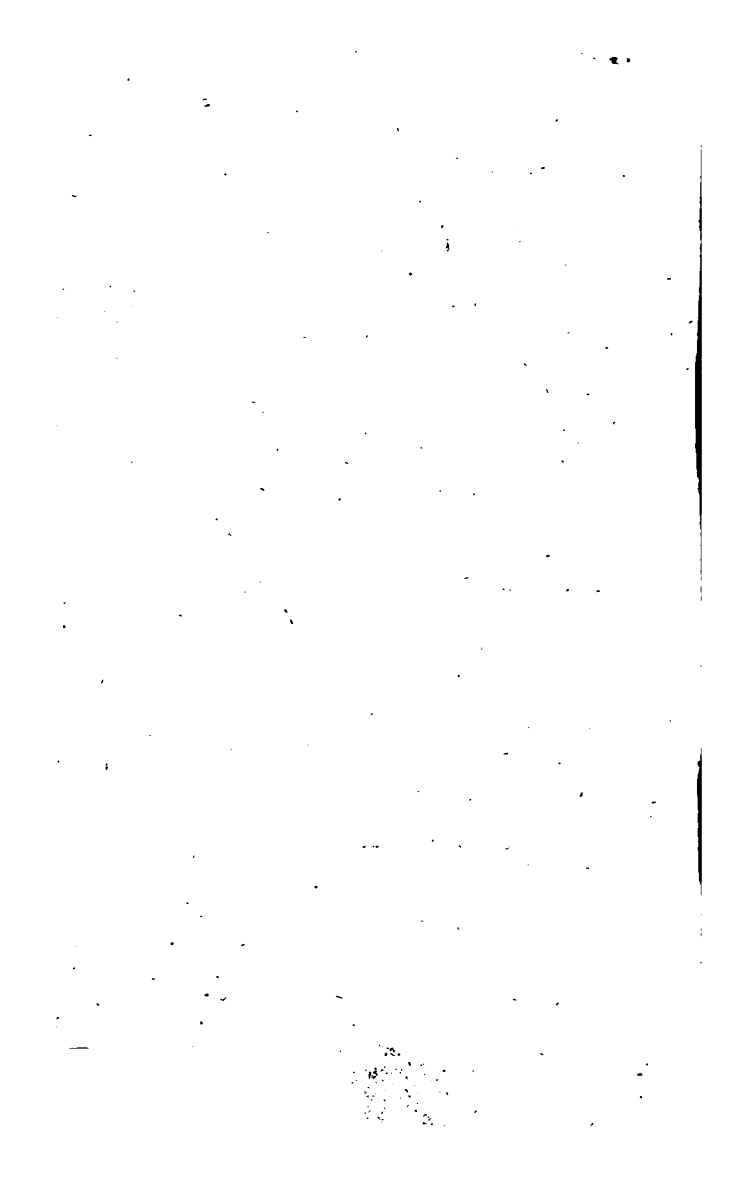
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**Second Volume.**

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## THE PREFACE.

**S**INCE 'tis always ridiculous to speak without need, even according to the advice of one of the greatest talkers that ever was, \* in these very \*Cicero. terms: It seems a piece of Justice, which those who publish Books, in some sort, owe to themselves, to let the World know, they lye under an obligation to do it; lest they be lookt on as People, who busy themselves in telling their Sentiments on several matters of moment when there's none that desires them.

It is not hard to free my self from this reproach, as to the present publishing this piece Of the Education of a Prince; for I can with truth aver, that I had no thoughts of making publick any of the Treatises whereof 'tis compos'd; when I had notice from a friend, that some, having found means to Copy one of the Chiefest of them, had resolv'd to get it printed in some forraine Country.

## THE PREFACE.

<sup>2</sup>Tis true, that this advice, which made me look on that Impression as inevitable, made me also more yielding to the Counsel he gave me of procuring it to be printed my self: And I thought it was better to correct certain faults I had always observ'd, though never taken the pains to amend; in it as well as some others, which this thought discover'd to me, than to suffer it thus unamended to be put into the hands of all the world.

But as this accident furnish me with reasons to fear, the like might happen to some other writings of the same kind; whereof I know Capricious had been taken; and wherein there was more to be corrected: to free myself from this dread, I thought it would not be amiss to print them all at once; for though there be a considerable difference betwixt being and not being an Author in Print, and the condition of those that are not, is infinitely the better; yet there's but a very small one betwixt being the Author of a Volume a little bigger or less.

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I do not think it necessary to particularize the reasons, which have induc'd me to write these Treatises: for since they were not made for the press, they ought onely to pass for bare and mere thoughts, wherewith it is lawful for every one to entertain either himself or his friends, provided they be warrantable and true ones. It may suffice to say in general, that they were made at several times and on several occasions; and in such circumstances, as wherein I had greatest reason to be most sensibly toucht with the thoughts I have endeavour'd to express.

But perhaps some will think it strange, that they are united and put forth together under the same title Of the Education of a Prince, to which they all do not seem to have any natural Relation. And the truth is, I cannot deny, but that all the Treatises of the third part were made without any express regard to the Instruction of a Prince; and upon prospects quite different from that. For all this, I do not think, that

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*with reason I can be blamed, for having gather'd them together under the same title; since they are in some sort related one to another, and that there needs no great reasons for these arbitrary unions.*

*It was necessary to keep the title Of the Education of a Prince, because it was that, which the Treatise bears, a surreptitious impression whereof was fear'd: and the World was to be advertis'd not to make use of an ill Copy. There was also some benefit in joyning these Tracts together, and not making them so many books a-part. The least relation therefore was sufficient to make one body of them; and this relation is here easily found, since each Piece explicates at large some point or other that is but slightly toucht in the two first Parts.*

*It is also most certain, that they concern Persons of quality more than the vulgar, for the reasons there set down: and this supposed, 'tis no more a fault, but on the contrary advantageous, that these Tracts, being particularly qualify'd and directed for the great, should verie-*  
*the*

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*theleſt prove uſeful for all. Tis inconvenient enough, that books expoſ'd to be read by all, ſhould onely be fit for ſome certain perſons, who often are thoſe who read them the leaſt: Now this is a charge whereof this piece is not guilty, ſince the particular advantage it may bring to perſons of high condition, does not at all hinder that general one which may accrue to all the World.*

*This is not onely true of certain pieces here, out of which 'tis evident all may draw their ſhare of profit; as out of theſe, Of Chriſtian civility, of the danger of the diſcourſes of Men, of the natural proofs of God, and of the immortality of the ſoul, of reflections on Seneca, of the neceſſity of not living at hazard, and guiding our ſelves by the rules of fancy: But even of theſe which ſeem moſt appropriated to the condition of the Great, or the Inſtruction of a young Prince. Every one cannot be great, but every one may deſire to be ſo: Every one can envy thoſe that are Great, or at leaſt by a Philoſophical*

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phical pride raise himself above them. It is therefore of importance, that all should know the condition and hazards, that attend the life of Great ones; to the end this knowledg may stifle those ambitious desires, that malignant jealousy, that presumptuous vanity which a prospect of the state of Grandeur might inspire them with; and that it may incline them to remain quiet in their own state, and to give God thanks for having order'd their birth in a degree, though low, yet less expos'd to dangers.

It is more-over true; that there are very few who in some sort do not share in Greatness, by comparing themselves to those who are below them. Every Gentleman is Great in his own Village, and every Master in comparison of his servant; and often these little Empires are manag'd with greater fierceness and authority than those of real Princes. Thus there's reason to admonish all whatsoever, not to abuse the authority God has put into their hands; to be mindful of that natural equality which



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*which is betwixt them and their inferiours; and to look on the state, wherein they find themselves plac'd, as a Ministry, obliging 'em to procure all the good they possibly can to those who are subje-cted to them.*

*If there be few to whom the Education of Princes is committed, yet are there many who are charg'd with the bringing up of their own Children, or of those of others; who are always to be look't on as young Princes in the Kingdom of JESUS CHRIST; and in whose instructions the greatest share may be practis'd of what is here propos'd, for the Education of such as are call'd Princes on the earth. They ought also to be vigilant and careful in modelling their judgments, in teaching them true morality, in hindring the growth of their passions, and in fortifying them against the dangers they shall be expos'd to during the series of their lives. For men being in all states subject to the same faults, have much want need of the same remedies; and there are very*

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few so particularly necessary to one condition, that they are absolutely useless to all other.

After all this, if any one be found who cannot allow of our writing all these treatises under the Title Of the Education of a Prince, they may easily redress what here thwarts their fancy, by considering each piece as separated from the rest, without any connexion joining them, as really they were penn'd; and by taking so the Education of a Prince for one of these Treatises, and not for the general subject of them all. And they have here a promise, that if such a change shall be known generally to please, care shall be taken in the next Edition to blot out the Title it now bears, which is the only mark of that arbitrary connexion they boggle at.

For what remains, I do not believe it necessary to answer an objection, which cannot be made but by such as are Masters of small reason; and 'tis this, that whilst we lay open to view the

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*the condition of the great, we diminish the admiration and esteem we should have for them, and consequently effectually lessen their Grandeur, of which this admiration and esteem make a part. It were to be wisht, that what they look on as an inconvenience, would really happen ; that is, that men would lose that false Idea they have of the felicity of the Great, since they would lose it with advantage both to themselves and the Great ones ; since they would be thereby more induc'd to give them the real true respects which are due to 'em according to the orders establish'd amongst Men ; and since they would be farther either from contemning and slighting them through a Philosophical vanity, or raising themselves above them by a preposterous ambition. They would hence become both more submissive and thankful towards them ; and though they would admire their condition less, yet would they with more charity love their persons. But the truth is, never any thing was less*

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less, to be fear'd, or rather less to be  
hop'd than this. 'Tis an illusion, to  
pretend that discourses like this thwart-  
ing the natural inclinations and com-  
mon impressions of mankind, should  
work any considerable effect. As long  
as concupiscence shall reign in man,  
Men will admire and affect Greatness.  
'Tis much, if some small number of  
persons can by the light of truth cor-  
rect and moderate this general pro-  
pension. The torrent of Concupiscence  
will always hurrie down the rest, let  
our endeavours be never so great to  
stop it and them.

OF

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OF THE  
**Education**  
OF A  
**PRINCE.**

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PART I.

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*Containing the General aims to be had  
or the well educating a Prince.*

§. 1.  Young Prince is a Child of the Almighty, set apart by his Divine Providence, for Employments of the greatest importance, but withal of the greatest danger; and who may prove a great Instrument either of God's Mercy, or Wrath on Men.

## **Of the Education Part I.**

**§. 2.** The end proposed in his Education ought to be, the rendering him able to comply with all the Duties to which his Condition obliges him, and to prepare him against all the dangers he is thereby expos'd to.

**§. 3.** A Prince is not his own : He is the State's. God gives him to the People in making him Prince. To them he is accountable for all his time. And, as soon as he arrives at years of Discretion, he becomes guilty of a double fault, if he apply not himself, with all the care he can, to such Studies and Exercises, as may dispose him to perform all the devoirs of a Prince. For in mispending his time, he does not onely wrong Himself, but the State to whom he owes it.

**§. 4.** They who are charg'd with the care of his Breeding, are yet more guilty than He, if they do not procure him the best, and most worthy a Prince, that possibly they can. For, besides the injustice they commit against this Prince and the State, they moreover become guilty of all the faults he might have been preserved from by a good Education.

**§. 5.** This Christian Education, directly aiming at the Eternal Happiness of the Prince, and the good of his People, and  
apt

## Part I. Of a Prince. 3

apt to have effects of infinite consequence, ought to be lookt on as a thing of the greatest importance in the World. All considerations of Interest and charge, all humane respects ought every where to give place to it. Nothing must be omitted, that may conduce thereunto; and whatever may prove disadvantageous ought to be thrown aside: in short, 'tis this must be look'd on as the end; all else can be consider'd only as means to it.

§. 6. It is certain that one of the principal cares of those who are entrusted with this Education, ought to be, to make a good choice of some one or more, to whom they may commit the bringing up this young Prince. But it is impossible not to go rashly to work, if the qualities, necessary for such an employment, be not known.

§. 7. The ill choice sometimes made on these occasions, proceeds from the low Idea we have of what is necessary for one, who undertakes the Breeding of a young Prince. The most part think it sufficient, if such an one be not vitious; and that he have some knowledge of polite Literature: others particularly are desirous that he be skill'd and conversant in History. There are some who re-

## 4 Of the Education Part I.

quire able Mathematicians ; others consider principally that which is call'd *Knowing the World*. In fine, they ordinarily have only particular and low regards, and such as in no wise answer the greatness of the end, they ought to propose to themselves.

§. 8. It is easie to discern, That all these aims are mean, and that they bear no proportion to the end one ought to have in instructing a young Prince ; since one may be endow'd with all these qualities, and yet be no able man ; and a Prince may be very well instructed in Languages, in History, and Mathematicks, and yet very ill brought up ; because his judgment may be spoil'd, and he not at all fram'd for any of those things which are of greatest necessity to make him live like a Christian Prince.

§. 9. For Example : History is lookt on as of great concern for Princes, and that not without reason, since it may stand them in great stead, provided it be taught them as it ought. But, if necessary advice be not given, it may do them more harm than good. For History of it self is but a confus'd heap of things done ; Men therein mention'd are for the most part vicious, unadvis'd, and led on by their passions ; their actions are often related



related by Writers of small judgement; who praise and blame by humour, and who by their discourses imprint a thousand ill Models and false Maximes in the minds of those, who read them without a discerning eye.

§. 10. A Tutor, whose judgement were not accurate, might make this kind of Study much more dangerous. Such an one would indifferently fill the mind of our young Prince with the fooleries of Books, and his own too; he would spoil the best things with the ill dress he put them in: so that it may often happen that whilst he loads his Pupil with confus'd knowledge, he shall only stifle what Nature may have bestow'd on him of right Sense or Reason.

§. 11. The greatest part of things are good or bad, according as they are represented. The Story of a wicked Man's Life may yield as much profit, as that of a Saint, if duely told; if its misery be laid open, and a horror of it instill'd: And the Life of a Saint may be as dangerous as that of a wicked Man, when so describ'd, as inclines us either to abuse or condemn it.

§. 12. Sciences have their beneficialness and usefulness, especially to Prin-

## 6 Of the Education Part I.

ces ; and they may all be taught them either in a low and mean, or in a high and elevated way. There are few who know this difference ; yet is it of that importance, that 'tis better to be totally ignorant of them, than to know 'em meanly, and to busie ones self and wade deep into what they have of frivolous and useless. The praise *Tacitus* gives *Agricola* is extraordinary, *Retinuitque, quod est difficillimum, ex Sapientiâ modum.* The most part of those who are the ablest in them judge the worst ; because they make them the object of their passion, and place their Glory in the nice accurateness, not in the use and profit of their knowledges. There are some able Mathematicians, who imagine 'tis the rarest thing in the World to know, Whether there be a Bridge and an Arch hanging round about the Planet *Saturn.* A Prince ought to be acquainted with such opinions, because the knowledge of them costs little : But he has wrong done him, if at the same time he is not taught, that these knowledges are but a vain curiosity. For it is better to be ignorant of such things, than not to know that they are frivolous, and of no use.

§. 13. Hence we learn, That the quality

lity most essential to a Tutor fit to educate a Prince, is a Quality without a Name; and which is not fixt to any certain Profession. It is not simply to be skill'd in History, in Mathematicks, Languages, Politicks, Philosophy, in the Ceremonies and Interests of Princes; all this may be supply'd. 'Tis not necessary that he, who has the care of instructing a Prince, should teach him all; 'tis sufficient he teach him the use of all. There is a necessity he should sometimes ease himself, and that whilst he prepares and studies to teach his Pupil some certain things, he should onely stand by, and be a witness of what is taught him by others. But this Quality, so essential to his Employment, is not to be supply'd from abroad, is not to be borrow'd from others, nor procur'd by study. It has its beginning from Nature and is ripen'd by long exercise and continual reflection. Thus they, who have not this Quality, and are already struck in Age, are incapable of ever attaining to it.

§. 14. We cannot make it comprehended better, than by saying, That 'tis this Quality, which makes a Man alwayes to blame what is blameable, to praise what deserves praise, and to slight what is mean.

## 3 Of the Education Part I.

It makes a Man know what is great; it makes him judge wisely and equitably of all things whatsoever, and propose his judgment in a grateful way, and with a certain proportion to those he speaks to; in fine, it in all things guides the mind of him that is instructed to truth.

§. 15. We ought not to imagine, that this is always done by expresse reflexions, nor that at every turn it makes a stop to instill Rules of good and evil, true and false; no, on the contrary it does this almost always in an insensible manner.

*Tour.* 'Tis an ingenious turn it gives to things, which exposes to view those that are great, and deserve to be consider'd, and hides what ought not to be seen; making Vice ridiculous, Vertue amiable; and insensibly framing the mind to taste and relish good things, and to have a dislike and aversion from bad. So that it often happens, that the same Story, the same Maxime, which betters the mind, when propos'd by an able judicious Person, on the contrary serves for nothing but to deprave it, when deliver'd by one not so qualify'd.

§. 16. Ordinary Tutors think themselves onely oblig'd to instruct Princes at certain hours, to wit, when they

Part I. *Of a Prince.* 9

they teach them that they call their Lesson. But the Man, we speak of, has no set hour of teaching, or rather he teaches him at every hour. For, he often instructs him as much in his Play, in his Visits, in Conversation, and Table-talk with those present, as when he makes him read Books; because having for principal aim to frame his judgment right, for This he finds the various objects, that offer themselves, often more available than premeditated Discourses; since nothing sinks less into the mind, than what enters there under the unpleasant shape of a Lesson or Instruction.

§. 17: As this way of instructing is insensible, so also in a manner is the profit thereby gain'd; that is, 'tis not perceiv'd by certain gross and exterior signs: and this it is, that deceives shallow Considerers, who imagine a Child taught in this manner is not forwarder than another; because perhaps he cannot translate better into his own Language a piece of *Latin*, or receive more readily a Lesson out of *Virgil*. And thus judging of a Child's advance by such like fooleries, they shall often value a Tutor truly able, less than another, whose knowledge shall be mean, and his Soul without light.

## 10 Of the Education Part I.

§. 18. Not that common things ought to be neglected in the instruction of a Prince. They ought to learn Languages, History, Chronology, Geography, Mathematicks, and even Civil Law to a certain degree. Their studies ought to be regulated like those of other Persons ; one ought to endeavour to make them laborious, and teach them to go from one employment to another, without leaving any void and unprofitable time between : all occasions ought to be husbanded with a drest to teach them several things : if possible, they ought to be ignorant of nothing that is remarkable in the World. All this in it self is good, useful, and necessary, provided we fix not here as the last end of Instruction, but make use thereof to frame their manners and judgement.

§. 19. To fashion and frame the Judgment, is to make the Soul relish truths, and teach it how to discern and know them; 'tis to make it quick-sighted in finding out false ratiocinations ; 'tis to learn it not to be dazzled by the vain flashes of words void of sense ; not to content itself with Terms or obscure Principles ; and never to be satisfied till it have div'd even to the bottom of things : 'tis to  
make,

make it subtile in finding where the difficulty lies in intricate Questions, and discern in those, who fly and wander from the point : 'tis to fill the Soul with Principles useful for the finding out of truth in all things, particularly in those, one has most need of.

§. 20. It is requisite, that an understanding Tutor endeavour to render his young Prince equally curious and skilled in knowing things, and the grateful gaining ways of proposing them. As there are certain things that are false, so likewise are there ways and manners that are false too; that is to say, There are wayes of proposing, which produce quite different effects from those, we desire to raise in the minds of others. He who applies himself but to one of these, is usually defective in the other : he that's knowing in things, often mistakes grossly in circumstances; and one that's nice in these, has often small skill in the other. Men that live retir'd, are often faulty in the first; and those of the World do fail as often in the other. A Prince ought to shun both these defects : because it behoves him equally to know truth, and to make others relish it. And though he ought to be intelligent and equitable enough, both to  
know

## 12. Of the Education Part I.

know and honour Truth, even when it is propos'd with false and gross circumstances; yet ought he with extrema care to avoid delivering it in such disadvantageous ways, since thereby the greatest part of those he converses with, may lose the fruit thereof.

§. 21. In fine, a Prince must be made to take notice, that falsity is to be met with every where: that there is a false Valour, a false Honesty, a false Liberality, a false Gallantry, a false Eloquence, false Raillery, false Agreablens. He must look very near not to take the one for the other; and it is very difficult not to be mistaken, when one has no rule to judge by, and only follows the impression received from others.

§. 22. Morality is the Science of Men, and particularly of Princes, since they are not onely Men, but ought to rule and command Men; and they cannot perform this, without they know both themselves and others in their defects and passions, and without they be thoroughly instructed in all their devoirs. 'Tis then in this Science that a Prince's mind ought to be principally instructed and moulded: For as its use will be continual, so also ought the study thereof. It cannot be  
v. begun



begun too soon, because one cannot begin too soon to know himself: and this study is so much the more convenient, as all things may be assistant to it: For Men and their Faults are to be found every where.

§. 23. Endeavours ought to be used, not only to teach him the true Principles of this Science, but also to let him know its necessity, and to instil into

*See Discourse of the necessity of not living by hazard.*

him a love and esteem thereof, by making him sensible of the horrible unhappiness of the most part of Great ones, who pass away their Lives in a dreadful ignorance of what concerns them most; who know not what they do, nor whither they go; who fancy to themselves that they have nothing else to do here, but to hunt and recreate themselves; or to frame ambitious designs of raising their Families; and who, after the short space of a wretched Life, full of continual illusions and fed with dreams and Chimera's, at the hour of death, see all these vain Phantasmes disappear, whilst they themselves fall headlong into the utmost extremity of eternal misery.

§. 24. He ought to be instructed both in the general duties of

*See the Treatise of Gravities*

## 14 **Of the Education** Part I.

*deux and the* ties of Man, and the particular  
*3 Discourses* ones of Princes ; and to know  
*of Monsieur* how to tie and link these to-  
*Pascal.* together ; and above all, endea-

vour must be used, that he insensibly forget not (as most Great ones do ) what is common to him with other Men, whilst he only busies his imagination, about what distinguishes him from them. For this purpose, it is necessary to make him well comprehend the true nature of all these things ; what greatness is, whence it springs, and where it ends ; what it hath of solid and real, and what of idle and vain ; what it is, that Inferiors owe to Great ones, and what these ought to repay them : lastly, what it is, that abases or sets them high in the esteem of God and Man.

§. 25. As the love and affection of Men are necessary for the Employment to which Princes are call'd, so a Prince ought with great care to be instructed in what purchases or loses them, in what gains or shocks Mens minds, and in what pleases or displeases the World. He must discover the hidden sources of these effects, and the secret Springs, whence flow all these motions, to the end he may make them play, as need shall require. But, at the same time, he is to be made acquainted with the  
 vanity,

vanity and foolery of this little address, when he proposes to himself no other end than the driving on some worldly design, or the enjoying the satisfaction of being belov'd. And for this reason he is to understand, That all these actions may be practis'd upon the score of higher and nobler considerations, and that they may be made infinitely more serviceable for his concerns in Heaven, than for those he can have on Earth.

For Example, Great ones by *See the Treas-*  
their very Condition are obli- *tise of Chri-*  
ged to be in a continual exer- *stian Civi-*  
cise of Civility; and when they, *lity.*  
as they ought, comply with this their duty, it stands them in great stead to gain the esteem and love of others. Yet for the most part this Exercise passes amongst them for a most vain and frivolous amusement. As they practise it with great inequality, being extrem complaisant to some, and as fierce and rude to others, it often happens, that they do not succeed in the design they have of making themselves belov'd : and should they succeed, it could procure them but very small advantages. But the same offices of Civility practis'd on other motives; *viz.* those of Charity, may become a continual exercise of virtue, and

and they by this means produce, even more certainly, that temporal effect, ordinarily expected by them, of gaining the love of those, to whom they are paid.

§. 26. In fine, one ought to make a young Prince observe, That in all particular actions, the Laws of God are so equitable and holy, that there is no readier way to gain the admiration of Men, than by practising Christian vertue in the most Heroick and elevated way; and that these qualities and actions, which displease God the most, as Insolence, Pride, Injustice, Anger, are those which draw on them in greater measure the contempt and hatred of others. There is nothing more amiable than a Man, that loves not himself, and does all things in relation to God, and the service of others, wherein consists the Piety of a Christian: and there's nothing so hateful, as one, who loves none but himself, who refers all things solely to himself, wherein consists the deordination of Man.

§. 27. But though this study ought to be the chiefest and frequentest of all those, to which one applies a Prince; yet ought it to be done in a way, bearing such a proportion to his age, and the quality of his mind, that he be not over-charg'd there-

therewith, nay, that he even feels it not. Endeavour must be us'd that he learn all Morality, without knowing almost there is such a Science, or that there is a design to teach him any such thing; so that when he shall apply himself to it in the course of his Studies, he shall be astonished, that he knows before hand much more than is there taught.

§. 28. There is nothing more difficult, than to find this proportion to the Understanding of Children; and it is with reason that a Man of the World said, *That it is the part of a strong and elevated Soul, to be able to proportion, and frame it self to the ways and humours of, Children.* 'Tis an easie matter to make a discourse of Morality for an hour together; but to reduce all things to it, so that the Child neither perceives nor takes distaste thereat, is what requires an admirable address, and such as is to be found in very few.

§. 29. In Vice there are two things considerable; the deordination, which makes them displease Almighty God, and the folly and ridiculousness, which makes them contemptible in the eyes of Men. Children for the most part are little sensible of the first, but the second may be incul-

## 18 **Of the Education** Part I.

inculcated to them by a thousand ingenious wayes, which the occasions suggest. Thus by making them hate Vice as ridiculous, one prepares them to hate it as contrary to the Laws of God ; and meanwhile prevents its making full impression on their minds.

§. 30. It ought to be consider'd, That Youth is almost the sole time, when Truth, with any kind of freedom, presents it self to Princes ; the rest of their Life, it flies from, and shuns them. All those, who are about them, scarce conspire but to deceive them, because it is their interest to please them ; and they know 'tis not the way to it, to tell them the truth. So that for the most part their Life is a dream, where they see false sights and deceitful shows. Wherefore one who has the Instruction of a Prince committed to his charge, ought often to reflect, That the Child, he has care of, every day comes nearer a night, where truth will abandon him ; and so he ought to make haste to tell him and imprint in his mind, whatsoever may be most necessary to guide him in those dark mists, which by a kind of necessity his Condition will cast about him.

§. 31. One ought not to think it enough to enlighten his Understanding by many Principles

Principles of truth, which may help him to guide and regulate himself in his actions: but he ought to be possess'd in general with a love of truth in all things, and an averfion from being deceived; and be made thoroughly to comprehend, that it is impossible he should not be so, all his Life, if he does not let all those, who approach him, know, he loves nothing so much as truth, and hates nothing more than lies and cheating.

§. 32. There are some who *See the Tr- a-* deceive others, out of interest, *tise where it* without being deceived them- *is shew'd* selves; but there are also a *how dange-* number of others who only *rous the dif-* communicate their own errors, *courses of* *Men are.* that is, Those false Idea's and opinions their minds are full of. And as the Life of Great ones passes in almost continual commerce with Men, they are also more expos'd than others to this danger: so that if they have not a care on't, they unite in themselves all the falsities which are to be found disperst amongst other Men. He therefore, who is to be instructed, ought to be made know, how much it concerns him, not only to defend himself against the artificial, malignant, and interested cheats of those, who would surprize and impose upon him, but also against that  
other

other Honest, and one may say, Fair-dealing deceit, which communicates it self, by the Discourses of almost all those, with whom he will be oblig'd to live; who, being themselves full of falsties, they are not aware of, propagate them, without knowing it, in their discourse to others.

If this latter kind of Deceivers be less hateful, yet are they more dangerous than the other. For it is not enough for these to conceal from our knowledge some particular matters of fact, wherein the others employ their skill most: but they even keep from us the knowledge of those Principles, whereby we should judge; and whilst they instil into us a thousand false Maxims, they corrupt the very Heart and Understanding. He ought therefore to be instructed to stand equally on his guard against the one and the other, and to esteem it the greatest of miseries to be depriv'd of the light of Truth, by which his Life is to be guided, and without which, it is impossible not to go astray, and fall into those precipices, which are the end of this deadly wandring.

§. 33. The ordinary causes of the miseries of Great ones are to be particulariz'd: and taken notice of, and endeavours used to fortifie him on that side: and above all



all he ought to be inspir'd with a great horror of Civil Wars, and all kind of dissensions, which to Princes are the causes of evils almost irreparable, and gulphs without bottom.

§. 34. It is necessary to know the faults and defects of him, we instruct; that is, we must well observe, whither the bent of his concupiscence sways him, to the end all means and arts may be used to lessen it, by taking away, whatsoever may either exasperate or fortifie it; yet so, as to distinguish always between those transient faults which age destroys, and such as with years grow and get strength.

§. 35. 'Tis not enough to aim onely at preserving Princes from falling, but at sowing too in their minds certain seeds, which may aid them to rise again, if they be so unfortunate as to fall. And these seeds are the solid truths of Religion, principally as to the manner of re-establishing our selves in our lost innocence. For, though these truths are sometimes obscur'd by the intoxication of the World, when young Princes begin to taste and relish it; yet they many times break forth again afterwards, when it pleases God to look on them with an eye of mercy.

§. 36. It is not onely necessary to frame  
and

and fashion, as much as one can, their mind to Vertue; but it is requisite also to give their Bodies a ply and bent thereunto: that is, endeavours must be used that their Bodies prove not an hindrance to their leading a regular Life; and that they draw them not by their sway to debauchery and disorder.

For we must know, that, Man being composed of Mind and Body, the evil ply and bent that is given to the latter, during one's Youth, proves often in the sequel of one's Life a very great hinderance to Vertue. There are some, who accustom themselves to be so sitting, so impatient, so hasty, that they become incapable of any regular imployments. Others prove so nice and tender, that they cannot endure the least trouble or pain. There are some who give themselves up to endless disquiets, wherewith they are tormented all their Life-time.

One may say, That these are faults of the Mind, but they have their permanent cause in the Body: and that's the reason they continue in them, even when the Mind appears absolutely free from them. For behold how, for example sake, many become subject to these irksome disquiets.

§. 37. The content of Mind consists in acting and employing it self about some pleasing object: and the intermission or cessation of action, or a more languid remission of action, are the ordinary causes of its disgust and disquiet. Hence we grow weary of our selves in solitude, because there for the most part our thoughts are weak, and the objects we see make no lively impressions on us: for as soon as we come to a certain degree of agitation, we cease to be weary.

From hence it happens, that those, whose Souls have been accustom'd to be stirr'd and shaken by lively and violent motions, become easily weary of themselves, when the objects present do stir and agitate them but a little: and for this reason those who are accustom'd to violent divertisements, great passions, and employments whereby their Souls have been kept in great motions, are much more subject to it, than others; because their Souls have been used not to take pleasure but in these violent concussions. On the other side, those, whose Minds have never been strongly mov'd, are not for the most part subject to this irksomeness; because common objects suffice to keep them in an evenness of motion, which  
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is sufficient to free them from it.

Now this irksomness is not only in the Mind, but also in the Body : that is to say, This disgust of the Soul is accompanied with a certain contraction of the heart, which is an effect perfectly corporeal: and these two motions become so linkt together, that as the Mind is never struck with these disgusts, but that this corporeal motion happens in the heart ; so, as often as these material motions happen in the Body, these motions and thoughts of sadness and regret offer themselves to the Mind ; in the same manner as the Idea of a Man strikes us, as soon as we hear his Name, because these two Idea's are joyned and linkt together.

Although therefore one should through Principles of Devotion, quite renounce those great divertisements and agitations of the Soul, which spring from strong passions, yet may he remain subject for a great while to this irksomness ; because being now mov'd only by weaker objects, they cause in the Body the same contraction of heart, which they heretofore used to produce there ; and this same motion of the Body brings the same thoughts of sadness, which cause this uneasiness of Mind.

From

From hence it appears, That there is nothing more dangerous, than violent divertisements; and whatsoever else strongly stirs and agitates the Soul. For except one continue constantly in this agitation, (a thing very often impossible, and which would be the greatest of misfortunes) he is reduced to that pass, as to be in some sort miserable all his Life; although this misery it self would prove a greater happiness to those, who can patiently away with it, than that other apparent happiness of their great divertisements.

§. 38. The same case as to all those other passions of Anger, Impatience, Fear. Each of these makes its impression on the Body, and this impression is afterwards excited, whether one will or no, when these objects present themselves, and it to some degree communicates it self to the mind. Thus one of the greatest goods, one can procure to a Prince under one's Tuition, is, during his Youth to repress the exterior effects of his passions, if he cannot absolutely be cur'd of them: lest his Body accustom it self thereto, and having once taken its bent, the redress become infinitely more painful and difficult.

§. 39. The love of Reading and Books, is a general preservative against a multitude of

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disorders, to which Great ones are subject, when they know not how to employ themselves: Wherefore it cannot be too much inculcated to young Princes. They ought to be accustom'd to read much themselves, and hear much read by others, and to have their Souls open'd and enlarg'd, that they may take delight therein. They ought even to be brought to it by the quality of the Books; as those of History, Voyages, Geography; which will be of no small use to them, if they do but habituate themselves to pass their time in reading of them, without disgust and chagrin.

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OF THE  
Education  
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PART II.

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*Containing many particular Advices,  
about Studies,*

§. 1. **I**NSTRUCTION aims at advancing the Mind to the highest point it is capable of.

§. 2. It requires neither memory, imagination, nor understanding: but it cultivates all these, in fortifying them by one another. Judgment is help'd by Memory, and Memory is refresh'd by Imagination and Judgement.

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§. 3. When.

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§.3. When either of these is wanting, the defect must be supply'd by the rest. Thus the great address of a Master is to apply those under his care to such studies, as they are naturally most inclin'd to. There are some Children almost only to be exercised in what depends on memory; because their memories are strong and their Judgments weak; and there are others, who ought immediately to be set on work about things of judgment, because they have more of that, than of memory.

§.4. Properly speaking, neither Masters nor outward instructions they give, make Learners comprehend things. These only expose them to the interior light of the mind, by which alone they are comprehended. So that when one does not meet with this light, instructions prove as useless, as it would be to expose and shew Pictures in the dark.

§.5. The greatest Wits have but limited understandings. In them there are always some cloudy and darksome corners: but the understandings of Children are almost totally over-cast, they discover only some little glimpses of light. So that the great work consists in managing these small rays, in increasing them, and placing therein whatsoever one would make them comprehend.

§.6.



§.6. Hence it is that 'tis so difficult to give general Rules for the Instruction of any one, because they ought to be proportion'd to that mixture of light and darknes, which is various according to the difference of Wits, particularly in Children. We must observe, where day in them begins to break, and thither we ought to bring, whatever we would make them understand: and thus several ways must be try'd to get admittance into their Minds; and in those we must persist, where we find the best success.

§.7. It may nevertheless in general be said, That the light or knowledge of Children depending very much on sense, one ought, as much as possible, fasten to sensible things the Instructions that are given them; and, not onely to make them enter by the Ear, but also by the Eye: there being no sense that makes a more lively impression on the Soul, nor that forms therein Idea's more distinct and clear.

§.8. Laying hold on this hint, one may aver, That the study of Geography is very fit for Children, because it depends much on the Senses, and they may be made to see by their eyes the scituation of Towns and Provinces: besides it is pleasant  
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enough, (a necessary circumstance not to discourage them at the first) and needs little of ratiocination, wherein they are most deficient at that age.

§. 9. But to make this study at once both more profitable and pleasant, it is not enough barely to shew them in Maps the Name of Towns and Provinces; but moreover several Arts and Addresses are to be used, to fix them in their memories.

Books may be provided with the Cuts of great Towns, which they may peruse: Children are taken with this kind of divertisement. Some remarkable History may be told of each place, which may rivet it in the memory. One may make them observe the Battle fought, the Councils held there, and the Famous Men sprung thence. Some thing may be told them either of Natural History, if any rarity be there to be found, or of their Government, Greatness and Traffique. If the Towns be in *France*, it would not be amiss, if one could, to let them know the Lord to whom they belong, or the Governours they are under.

§. 10. To this study of Geography, there ought to be joyn'd a certain little Exercise, which is but a divertisement; yet may much contribute towards the imprinting

printing it in their minds; and 'tis this, if one speak before them of some History, be sure alwayes to shew them the place of it in the Map. If, for example, the *Gazette* be read, all the Towns it speaks of must be shewn. In fine, endeavours must be used so to make them mark, in their own Maps, all they shall hear said; that these may stand them instead of an artificial memory, whereby not to forget Histories, as the Histories do the like good office in making them remember the places where they happen'd.

§. 11. Besides Geography, there are yet many other useful knowledges, which may find admittance, by the sight, into the minds of young Children.

In the Books of *Lipsius* are represented in Pictures the Engins used in War by the *Romanes*, with their Cloathes, Arms, Punishments, and several other things of this nature, which may be shewn to Children with much advantage. For example, they may there see what a *Ram* is, what a *Buckler*, what a *Testudo*; how the *Romane* Armies were drawn up, what number their *Cohortes* and *Legions* consisted of, the Officers of their Armies, and an infinity of other curious and delightful things, omitting the more intricate. The

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same advantage almost may be made of a Book call'd *Roma Subterranea*, and some others, where may be seen in Cuts, what remains of the Antiquities of this Chief City of the World. To these one may add the Pictures that are to be found in the Relations of certain Voyages into the *Indies* and *China*; wherein are described the Sacrifices and *Pagods* of those Wretches: and Children at the same time may be made to observe to what excess of folly Man may pass, when he follows his own fancies and the dark lights of his own mind.

§. 12. *Aldrovandus*, or rather his Abridgement by *Johnston*, may also be useful for their profitable divertisement; provided he who shews them have a care to tell them something of the nature of the Beasts not by way of Lesson, but discourse. This Book also ought to be made use of, to let them see the Figures and shapes of the Beasts they find mention'd either in Books or Discourse.

§. 13. An ingenious Man by a Tryal with one of his own Children, hath lately made it appear, that these early Years are very capable of learning Anatomy: and without doubt some general Principles may be usefully shewn them, if it were for nothing

nothing else, but to make them remember the *Latin* Names of the parts of Humane Bodies ; but one must have a care of leading them into some curiosities that are dangerous in this particular.

§. 14. For the same reason it would be profitable to let them see the Portraits of the Kings of *France*, of the *Roman* Emperours, of the *Sultans*, of great Captains, and of the famous Heroes of several Nations. It is good they should take pleasure in viewing these in Books of Pictures, and that they should have recourse thereunto as often as mention thereof is made. For all this serves to fix notions and Idea's in their memory.

§. 13. One ought to endeavour to incline the minds of Children to a commendable curiosity of seeing things that are strange and curious, and encourage them to be inquisitive of the reasons of whatsoever occurs. This Curiosity is no fault in their age, because it opens and enlarges their minds, and divers them from many ill turns.

§. 16. History may be plac'd amongst those knowledges, which enter by the eyes, since to make one remember what is read, use may be made of Books of Cuts and Pictures. But even when none

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tuch can be had, yet it bears a great proportion with the capacity of Children: and though it depends onely on memory, yet it is of great use to frame and mould the Judgement. All Arts therefore, are to be used to make Children relish it.

§. 17. First of all therefore they may be furnish'd with a general notion of the History of the whole World, of the several Monarchies, and the great Changes which have happen'd since its beginning. To do this, the time of its duration may be divided into several Ages; as from the Creation to the Deluge; from the Deluge to *Abraham*; from *Abraham* to *Moses*; from *Moses* to *Solomon*; from *Solomon* to the return from the Captivity of *Babylon*: thence to *JESUS CHRIST*, from him to our age: Thus in a general Chronology tying together the general History of the World.

§. 18. But here the History of the *Jewish* Nation is more particularly to be explicated to them, and use thereof must be made to ground them firmly betimes in the truths of our Faith, as I shall declare hereafter. It would be good alwayes to let go hand in hand History, Chronology, and Geography, by shewing in Maps the places spoken of, and assigning whatever  
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is there related to its particular age.

§. 19. Besides these Histories, which ought to make a part of their study and Employment, it would not be amiss to tell them some Story, out of the course of their Exercise ; and which might serve for a divertisement : This may be call'd the Story of the Day, and they may be set to repeat it again, to learn them how to speak.

Stories of this kind ought to relate some great accident ; some strange rencountre, or remarkable example of Vice, Vertue, Misery, good Fortune, or what is otherwise very Exotick. Here may be told extraordinary Events, Prodigies, Earthquakes, swallowing up whole Towns, Shipwracks, Battles, foreign Laws and Customs : This exercise, being well manag'd may teach them what is best to be known in all History ; but one must be punctual herein, letting no day slip without telling some story, and marking the day whereon it was told.

§. 20. Children are to be taught to sort together in their memories Stories that are alike, for they will be helps whereby to remember one another. For example, it is good they should know all the great Armies mentioned in histories of

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of War ; all the great Massacres, Plagues ; all remarkable prosperities and miseries ; all who have been excessive rich, great Conquerors, great Captains, fortunate or unfortunate Favourites ; who have lived long, who have been signalized by their extravagancies, great Vices or Vertues.

§. 21. It would be of great advantage for the Children of Great Persons to accustom them to hear one read while they are a dressing. This in Persons of Quality takes up much time, usually spent without any profit, not to say with much loss and danger, this being the time when their Servants take the most freedom of talk with them. Nevertheless by managing of it right, a great deal of History and Books of Voyages might be read.

§. 22. The greatest difficulty occurring in the instruction of Children, is teaching them the *Latin* Tongue : 'tis a long and dry study ; and though depending principally on the memory, it is a study fit for their age ; yet nevertheless for the most part it discourages and dismays them by being so laborious and long. Wherefore it very often happens that the Children of Great Persons, being more impatient and less studious than others, learn the  
*Latina*



*Latin* Tongue so imperfectly in their Youth, as wholly to forget it afterwards; because when they enter into the World, they so entirely give themselves up to enjoy it, that during a long space of time they quite lay aside all sorts of Study and Reading. Endeavours therefore must be us'd to make them sensible how great this fault is, and what reason they will have to repent themselves thereof, when travelling into Foreign Countries, or being visited in their own by strangers, they shall find themselves utterly unable to entertain them. They are to be made understand, that only in their own Countries, Gentlemen are to be found who are ignorant of the *Latin* Tongue; that in *Poland*, *Hungary*, *Germany*, *Swedeland*, and *Denmark*, all Persons of Quality cannot only understand, but readily speak it; and lastly, that nothing is more shameful, than not to understand the Language of the Church, nor to be partakers of its Prayers otherwise than the most illiterate Peasants and Women; to be confin'd only to such entertainments as those of his own age can afford him, and to be deprived of that of those great Men, who in their composures speak that Language; that nothing is perfectly known when read

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read in Translations, and that even one reads but little, when reduced to read Translations only.

§. 23. The difficulty, and withall necessity of Learning this Language, hath set several on work to find out some means whereby to ease Children in the study they are to employ about it. These endeavours have brought forth a numerous variety of Methods, whilst every one doth pretend that the Method, he hath found out, is to be prefer'd before all others for teaching the grounds of that Tongue. On the contrary, others have believ'd that the best Method was to use none, and that it was best to enter new beginners at first with the Lecture of Books, without troubling them with the thorny difficulties of Grammar. Many have been of opinion that it was soonest learn't by use, and that there needed only an Obligation of speaking *Latin* constantly, to come to its knowledge. *Montagne* relates, that this was the way he was brought to it; and that by this means at the age of seven or eight years he spake *Latin* in perfection. The *French*, *Hollanders*, *Germans*, and *Italians*, have in high esteem a certain Book, called, The Gate of Tongues, *Jamua Linguarum*; where, in a continued and connected

nected discourse, all *Latin* words are to be found; and they fancy to themselves, that Children, by the learning this Book at the first, may be brought in a short time to know the *Latin* Tongue, without the help of reading so many other Books.

§. 24. To pass judgment in one word on these several ways of teaching Children *Latin*; it is certain, that it would be in it self of an extraordinary advantage to teach by use this Language, as vulgar ones are taught: but to put this in practice hath been found obnoxious to so many difficulties, that hitherto it has been lookt upon as almost impossible, at least in regard of the common people, which is the worst of faults.

For, first Masters are to be found out, who speak *Latin* very well; and this already is a quality very rare; and it often happens, that those who are endowed with it, are not the fittest to instruct Children, since they may want other Qualities that are incomparably more necessary. Besides, it is requisite, that those with whom Children, thus to be taught, shall converse, speak only *Latin* to them: Nay, at the first glance it seems that it is with reason to be fear'd, lest intro-

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introducing this Rule amongst Children to be bred up together, and obliging them to speak *Latin* amongst themselves before they know almost any thing in the Language, instead of teaching them to speak *Latin*, one do make them to forget both to speak and think; and also lest this slavery do not make them stupid and doltish, by the trouble it will put them unto, to express their minds and thoughts.

But, as in matters of this nature experience is to be infinitely prefer'd before conjectures and reasonings, the trial which some Persons of worth have lately made in the sight of all *Paris* ought to persuade all unbyas'd Men, that this way of instructing Youth may be of great profit; and that the inconveniences that some fancy there, are either none at all, or not without their remedies. But as these Persons did much contribute by their skill and care to the success this Method had, and that they cannot take the charge of any considerable number of Children; all the difficulties we have observ'd have their force yet, in respect of others.

§. 25. And so one must be content from amongst the other Methods to chuse such as may prove the most beneficial; and common sense presently suggests.

gests that those ought be made use of where the Rules of Grammar are writ in *Latin*, since it is ridiculous to teach the rudiments of a Language in that very Tongue the Learner is ignorant of, and which ought to be taught.

§. 26. Those who would have introduc'd the use of certain Tables seem to have been deceiv'd by the few words and little Paper that's there employ'd, and have fancied to themselves that it would be as easie to the mind, to comprehend and remember whatsoever was there writ down, as it was for the Eyes to see and run them over. But it is otherwise when these Tables are to be learnt in particular, the self-same difficulties occur as when the same things were to be learnt in Books; nay, greater than those; for in them the Rubrick, or colour, that joins the words together, is not a natural tie helping the Memory, and which sticks and remains in the mind. If one or two things were only to be remember'd, perchance this Method might be useful; but there being a great many, the understanding is dazled and confounded. 'Tis therefore absolutely necessary to fix, and stay the Memory by some Rules more distinct and precise.

§. 27. The

§. 27. The opinion of those, who would have no Grammar at all, is but the fancy of some slothful people, who would rid themselves of the trouble of teaching it ; and this humour is so far from bringing any ease to Children, that it incomparably burdens them more, and takes from them a light that would give them great facility to understand Books : Besides, it lays on them an Obligation of learning over and over a hundred times, what otherwise it would have been sufficient to have learnt once. Thus all things considered, it will be found, that the best Method, almost, will be, to make all learn exactly the little Rules in *French Verse*, that they may afterwards, as soon as possible, be advanc'd to read the Books.

§. 28. It cannot be denied, but that *Tanna Linguarum* may prove of some use, yet it is troublesome to burden Childrens Memories with a Book, where nothing is to be learnt but words, since one of the best Rules, which can be follow'd in the instruction of Children, is to join several advantages together, and to endeavour, that the Books, which they shall be made to read for to learn thence Languages, may also serve to mould their Soul and frame their Judgment and Morals ; and for.

for this end that Book can contribute nothing. Besides, it is rare to find so obstinate a diligence as is requisite to learn it all: I believe therefore, that this Book may be of more profit for Masters that teach, than Children that learn; and it may be very beneficial to those to teach these others in discourse, as occasion shall serve, the particular Names of each Art and Profession, which he may have at hand by reading this Book, without being obliged to learn them in particular by a troublesome and tedious study.

§. 29. 'Tis a general and most necessary advice for Masters, that they be perfectly ready in what they ought to teach Children, and that they think it not enough, that they have barely in their Memories what they are to inculcate: for, one may lay hold on a thousand favourable occasions to shew Children what one knows perfectly well, nay, occasions may be started when one pleases, and infinitely better fitted to the Learners capacity, when freely without any effort the Teacher finds at hand what he is to say.

§. 30. According to what has been said, Children may be taught, even in their Infancy, a number of *Latin* words according to the order of that Book, by naming

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ming them in *Latin* whatsoever they either see or know. To this may be added the Etymologies of several words; these may help to make them be remember'd; besides they often contain some considerable piece of antiquity, and by little and little, beating very frequently on their Ears, they get settled in their Memories without any force or striving of the understanding.

§. 31. The great secret of teaching Children to understand *Latin*, is to make them begin as soon as possible one can, to read Books, and to exercise them very much in translating them into their Mother Tongue. But to the end this kind of study may be serviceable to mould their understanding, judgment, and manners, it will not be amiss to observe these following Rules.

§. 32. Nothing at all ought to be learnt by heart by Boys, but what is admirable; wherefore it is no good Custome to make them get off Book whole intire Books, because all in them is not equally good. *Virgil* nevertheless may be excepted out of the number of those Authors which are only to be learnt by parcels, at least some of his Books, as the 2. 4. and 6. of his *Æneis*: but as to other Authors



thors, judgment is to be us'd; otherwise by confusedly mingling what is common with what is excellent, instead of making them be equally remembred, they will come to be all equally forgotten. Therefore in *Cicero*, *Titus Livius*, *Tacitus*, *Seneca*, choice is to be made of some illustrious places; that it may be look't on as a matter of importance not to remember them, and it may suffice to make Children get off Book such as these. The like choice is to be made in Poets, as *Catullus*, *Horace*, *Ovid*, *Seneca*, *Martial*, *Statius*, *Claudian*, *Ansonius*. It would not be amiss to make them learn something of each, whereby their different Characters may be known, taking in amongst them the later Poets, as *Buchanan*, *Grotius*, *Heinsius*, *Barclay*, *Bourbon*.

§. 23. This advice is of greater moment than one would imagine, and it will be useful not only to ease the Memories, hut also to frame the Minds and Style of Children. For what is got by heart sinks into their Memories, and becomes as so many Mould, and Patterns, by which their thoughts shape themselves when they would express their minds; so that when these are good and excellent, there's a kind of necessity that they deliver

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ver themselves in a noble elevated strain.

§. 34. By a reason quite contrary to this, it happens that certain people, that have good wits, and who reason well enough, nevertheless speak and write meanly. This comes from their having been ill-instructed in their Youth, and that their Memories have been fill'd with ill forms of speech, and they accusom'd to deliver what they spoke in an ill dress. A Printer who had only Gothick Characters, would only Print in those Letters, let the Piece in the Press be never so good. One may in the like manner say of those people, that their minds being only furnisht with Gothick Moulds, their thoughts always putting on the dress of such like expressions, appear alwayes in a Gothick, or Scholastick garb, which they cannot lay aside.

§. 35. There are some Books to be read, others to be got by heart. *Cicero* in Colledges is usually made choice of to be thus learnt, whilst they read him there but little, whereas the quite contrary is to be done. For in him there is not that number of lively and glittering places, which ought to be commended to Memory, whereas there is an infinity of others largely discuss'd, and admirably written,  
which

which ought to be read : Nay, his works which are there got off Book, to wit, his *Orations*, excepting three or four, are of least value, whereas his Philosophical Books, his *Tusculan Questions*, those of the *Nature of the Gods*, of *Divinations*, his *Offices*, his pieces of *Friendship*, *Old age*, and even his *Epistles*, are incomparably more beneficial, and proper to frame the minds and style of Children. His Books, *de Oratore*, are exquisite, but writ in a long-winded style, and so ill to be imitated, it being a matter of difficulty in writing *Latin* to maintain ones self for any while in a long periodick strain.

§. 36. Rhetorick ought to be learnt by studying *Aristotle* and *Quintilian*; but very much of these Authors may be laid aside : for in the first book of *Aristotle's* Rhetorick there are many useless Chapters; whatsoever *Quintilian* has concerning the ancient eloquence of the Bar is very intricate, as is also his whole seventh Book and Chapter *de Statibus*. It may also be said of this Writer, that what he has of most considerable belongs not properly to Rhetorick, as his first and last Books; all those names of figures, all those places whence Arguments may be drawn

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drawn, all those Enthymemes and Epicheremes never advantaged any; and if at all they are to be learnt, one ought at the same time to learn that they are of very small worth.

§. 37. All things in the institution of Princes ought to tend towards Morality, as has been said in the first part; and with ease this Rule may be followed in what should be taught them of Rhetorick: For, true Rhetorick is grounded on true Morals, since it ought always to settle and imprint in the hearer a lovely and agreeable Idea of him who speaks, and to make the Orator pass for a Man of worth; and this supposes, that 'tis known in what consists worth, and what those qualities are, that make us be belov'd. Whosoever by speaking draws on himself Contempt and Hatred, speaks ill: and this Rule lays an Obligation of shunning whatsoever may relish of Vanity, Lightness, Ill-nature, Meanness, Brutishness, Impudence, and generally of whatsoever imprints the notion of any vice or defect of mind.

§. 38. For example, there is a certain touch of Vanity, Affectation, and too tender a desire of Glory in *Pliny* the younger, wherewith his Letters are blemished, (though

(though otherwise never so well writ.) and which makes the very strain of them naught ; because we cannot consider their Author, but as a light and vain Fellow. The same fault renders *Cicero's* Person contemptible at the same time we admire his Eloquence. No Man of honour would desire to resemble *Horace* and *Martial* in their malignity and impudence. Now, to raise in others the like Idea's of one's self, is to go against true Rhetorick, as well as true Morality.

S. 39. There are two kinds of excellencies in Eloquence, and Children ought to be brought thoroughly acquainted with them both. The one consists in flourishing solid thoughts, but such as are extraordinary, and surprizing: *Lucan*, *Seneca* and *Tacitus*, are full fraught with Beauties of this kind.

On the contrary, the other consists not at all in these rare and far-fetcht thoughts, but in a certain natural air, in a certain easie, but elegant and delicate simplicity ; which sets not the mind on the rack ; presents it with nothing but common Images, but those agreeable and lively, and which knows so well to follow and wait on the Readers thoughts in all his motions, that it never fails to

Propose in each thing it treats, such objects as are able to move him; it never misses to express those passions and sentiments which ought to be excited by what it represents. This is the beauty and excellence of *Terence* and *Virgil*. And it may be gather'd, that this strain is more difficult than the other, since there have been no Writers who have left their followers at a greater distance behind them, than these two.

Nevertheless, 'tis this beauty which creates all agreeableness and sweetness that's found in civil Conversation: and on this score 'tis of more consequence to make it relish with those we instruct, than that other made up of high thoughts which are much less in use.

If we know not how to intermix this natural unaffected beauty with that of great thoughts, we run the hazard of writing and speaking perfectly ill, by endeavouring to do both too well; nay the more of wit one hath, the oftner he shall fall into this vitious strain. For it is Wit that makes one fall on this pointed way of writing, whose Character is of all others the most ungrateful: Let the thoughts and sentences be never so solid and quaint in themselves; yet they  
weary

weary and oppress the mind if they be too numerous, or brought in where the matter requires them not. *Seneca*, who is admirable, when consider'd by parts, tyres one when read *consequenter*: and I believe that as *Quintilian* hath said with reason, that he abounds with grateful faults, *abundat dulcibus vitiis*, one may also say with as much reason, that he is full of disagreeable excellencies, because of their numberousness, and the design he all along makes appear of saying nothing plainly, but of turning all into points and being everywhere sententious. No fault ought to be inculcated to Children more than this, when somewhat advanc'd, because none deprives them more of the fruit of studies, in what concerns Language and Eloquence.

§. 40. As I have said before, all ought to be levell'd at the right framing and fashioning the judgment of Children, and at the imprinting in their mind, and grafting in their heart, the Rules of true Morality. Occasions ought from all things be taken to instruct them therein; yet may one nevertheless put in practice certain exercises which look more directly that way. And first one must endeavour to establish and ground them well in

Faith, and to fortifie them against the Maxims of Libertinism and prophaneness, which have too great a vogue in Princes Courts. Not that Religion ought to be submitted to Tryals of that Age, but they must be brought acquainted with its proofs, without almost letting them consider the reasons given as such; and they are to be accusom'd to look on Libertines, and the prophane, as the great Impertinences of Mankind.

They are to be made observe, as well in themselves as others, the horrible corruption of the heart of Man in all things; his vanity, his injustice; his stupidity, this brutishness, his misery; and hence they must be brought to understand the great necessity of reforming nature: They are to be taught, how Men, whilst they have sought several remedies for their maladies, have only found out the greatness of their evils, and their own impotency of curing them: that since no remedy could be procur'd from Reason, it was to be learnt from Religion, that is, from God himself. They must be told that this Religion discovers to us, all at once, the origine of all our miseries (by acquainting us with the two States of Man, *viz.* his innocency and fall)



fall) which Philosophers of old in vain have sought for; and that at the same time it teaches us their remedy, to wit, our redemption by *JESUS CHRIST*. They must be made to observe, that this Religion is the ancientest of all other; that it has always been in the World; that it has been preserv'd amongst a particular people, who with a prodigious care have kept the Book wherein it is contain'd. The Wonders of this Nation are to be extoll'd before 'em, and the certainty laid open of the Miracles of *Moses*, which were done in the sight of six hundred thousand Men, who would have given him the lye, had he been so bold as to feign, or afterwards to write them in a Book, the most offensive and injurious, that can be imagin'd, to that People who was to preserve it, since every where it lays open their infidelity and hainous crimes.

They are to be told, that this Book doth foretell the coming of a Mediator and Saviour, and that all the Religion of this People did consist in the expecting and prefiguring him by the whole body of their ceremonies: That the coming of this Saviour hath been told by a continued succession of miraculous Prophets, who

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have appear'd from time to time to admonish the World thereof: and who have mark't and set down the time and principal Circumstances of his Life and Death: That he after this came at the time foretold; that he was not acknowledg'd by the *Jews*, because the Prophets having spoken of two comings of this Saviour, one in humility and poverty, the other in splendor and glory, they only fixt their thoughts on this latter, which was the cause that hindered them from knowing him when he came poor and humble: They are to be made to comprehend the reasons of this way of proceeding of our Saviour *JESUS CHRIST*. The Wonders of his Life must be explicated to them, and the certainty of his Resurrection laid open; to testifie which, all that were witnesses thereof, underwent Martyrdom: To these must be added the Miracles wrought by the Apostles, the destruction of *Jerusalem* foretold by our Saviour, the dreadful punishment of the *Jews*, the Conversion of the *Gentiles*; so that in less than an hundred and fifty year the Faith of *JESUS CHRIST* was spread over the whole World, even amongst the most barbarous Nations, (as *St. Justin* expressly observes in his Dialogue against

Part II. *Of a Prince.* 55

against *Triphon* ; ) and lastly, that the admirable force of this Religion has subsisted and encreased notwithstanding the unheard of cruelties us'd by Men to destroy it.

These things being timely rooted in the minds of Children, makes them proof against all the Discourses of Libertines, and lets them see, that they proceed only from ignorance and brutishness.

§. 41. There appear'd lately in publick, a Book whereof this discourse is only an abridgment ; and which perhaps is one of the usefulest that can be put into the hands of a Prince who has wit and good parts. 'Tis the Collection of *the thoughts of Monsieur Pascal*. Besides the advantage they may thence reap to ground themselves well in the true Religion, by reasons which will appear to them so much the more solid, as they shall be the more thorowly understood : besides the deep impression it leaves, that nothing is more ridiculous than vainly to boast of Libertinism and Irreligion, a thing of greater importance for Great ones, than can well be believ'd : Besides all this, it is writ in so great, so elevated a strain, and at the same time so plain and far from affectation, that nothing is more proper

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to fashion their minds, and to give them a relish and Idea of a Noble and natural way of writing and speaking :

§. 42. The design Monsieur *Pascal* had to confine himself to Proofs, drawn either from the cognizance of Man, or from the Prophets, or from various remarks on Scripture, is the cause no others have been found amongst his Papers ; and it is certain that he had an Aversion from Abstract and Metaphysical reasonings, employ'd by many to establish the truths of Faith ; yet did he not pass the like sentence on some other more sensible Proofs which may serve for the same purpose. On the contrary he was fully perswaded that the Proof drawn from the incapacity, matter is in to *think*, was very solid, and that it shew'd manifestly the Soul was not material, but a substance of another kind distinct from Body. Perhaps, had he had leisure to have brought his designs to perfection, he would have plac'd this Proof as well as others of the same nature, in their full light.

But as it is a matter of the highest importance to establish Princes firmly in the true Religion, so that no means ought to be neglected that can contribute thereunto ; so it seems that prosecuting this design

design, one may, with profit, make use of all those natural reasons, which are clear and solid, by insinuating them so into their minds that they shall not be aware of the hidden design. The Proofs which are drawn hence, viz. that the understanding clearly sees that it is impossible, matter and motion should be necessary and eternal beings, that matter should think, know it self, and generate a Spirit; are perfectly of this kind, and others may be drawn from the order and newness of the World proper enough to work on all sorts of understandings. The inconveniency that may here be alledg'd, that these kinds of Proofs lead us only to know a God, but not a *JESUS CHRIST* our only Redeemer, is not considerable in regard of the greatest part of the World: For all the Points of Religion are for the most part made up into one intire Body; all is either receiv'd, or all rejected; so that fastning on Men some one part, the whole Body of Tenents which it contains for the most part goes along with it.

§. 43. It is *St. Basil's* advice that Children should learn sentences out of the *Proverbs* and Books of *Wisdom*, to sanctifie their Memoris by the word of God, and to instruct

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them in the Principles of Morals. Perhaps this Practice may be us'd with profit, but at the same time they ought to be so explicated as to raise in them a great Idea of Holy Writ, and to make them sensible of the infinite treasures of light contain'd therein. Perhaps by this means a cure might be provided against a great and frequent malady of Great ones, which makes them disrelish and contemn Scripture for the apparent meanness, and obscurity of expressions wherein it has pleas'd God Almighty, to involve the truths it contains.

§. 44. To these Sentences gather'd out of the *Prov. rbs*, others may be added, drawn out of Heathen Writers; and of these, one will be enough to learn on a day. This Practice continued during the course of several years, will suffice to make them remember the best sayings of Poets, Historians, and Philosophers; and by it, one may have the means to cull such out as may be most proper to correct their faults, which hereby they may come to know, being thus plac'd before their Eyes in a sweet agreeable way, and without exasperating of them.

§. 45. It would be a piece of too much rigor to debar absolutely Children the reading

reading of Heathen Authors, since even these contain many useful things: But it is the Master's part to know how to make them speak like Christians, by his manner of explicating them. In them are to be found Maxims entirely true, and these are Christian Maxims of themselves, since all truth comes from and belongs to God Almighty. These therefore ought only to be approv'd without more ado; or else it must be shewn that Christian Religion carries them yet much further, and makes us drive deeper into the truth of them. There are others which are false in the Mouth of Heathens, but are very true and very solid in the Mouth of Christians: And this it is a Master ought well to distinguish by laying open the vanity of Heathen Philosophy, and opposing thereunto the solidity of the Principles of Christian Religion. Lastly, there are some that are absolutely false, and the falsity of these ought to be manifested by solid, and clear Reasons. Thus whatsoever is in these Books will be profitable, and they will become Books of Devotion and Piety, since use may be made of the errors they contain to make known the opposite truths, and to make one comprehend more fully the horrible blindness

ness to which the understanding of Man is reduc'd by Sin, and the great necessity of the light of God's grace to dissipate that darkness.

But to understand more fully, how these three things may be put in practice, viz. how 1. To heighten the Sentiments of the Heathens by Christian truths; 2. How to declare their falsity when utter'd by them, and their truth when spoken by Christians: 3. How to shew the vanity and illusion of all their Philosophy, I have thought it an Obligation to put forth an Essay on one of the best Books of *Seneca*, which is That he made on the *Shortness of Man's Life*, by reflecting on several Passages therein.



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OF THE  
**Education**  
 OF A  
**PRINCE.**

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PART III.

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*Containing several Treatises wherein  
 a more particular explication is to  
 be found of several Points in the  
 precedent Discourses.*

Reflections on Seneca's Book of the  
 shortness of Man's Life.

*Wherein is seen the use, one ought to make of  
 the Writings of Heathen Philosophers.*

S E N E C A.

“**M**AJOR pars mortalium de Na-  
 turæ malignitate conqueritur,  
 “quod

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“quod in exiguum ævi gignimur, quod-  
 “que tam velociter, tam rapide dati no-  
 “bis temporis: spacia decurrant——  
 “Quid de rerum Natura querimur? Illa  
 “se benigne gessit; vita, si scias uti,  
 “longa est.

*The greatest part of Mankind accuses Na-  
 ture of malignity for having brought them in-  
 to the World to live so little there, and that  
 the time she has bestow'd on them passes so  
 swiftly away——But these complaints are  
 not just. Nature hath dealt favourably with  
 us; our Life is long enough, if we know how  
 to use it right.*

### REFLECTION.

The common sort of Mankind complain  
 of the shortness of Life, and to these  
 complaints Philosophers oppose them-  
 selves. They lay to their charge the  
 time they spend idly, and maintain, that  
 Life is long enough if it be well managed.  
 They set forth the vanity of the greatest  
 part of Men's employments, and exagger-  
 ate their sottishness in bestowing all their  
 time on other Peoples affairs, and reser-  
 ving none to themselves. *Seneca*, amongst  
 others, triumphs in the present Treatise  
 on this score. To hear the tone and con-  
 fidence

fidence wherewith they speak, one would think they had all the reason in the World and it is true they lay the blame on what really deserves it. Nevertheless the truth is, That had we no other lights than such as Nature holds forth, we ought on the contrary to say, that the Vulgar are in the right, and the Philosophers in the wrong. To say the truth, the Life of Man is too short, and no wayes suffices for those very things, for which Philosophers would employ it. They bid me search, by reasoning the true end to which I ought to direct all my actions; that I should correct all the Errours that the prejudices of my Childhood or Examples of debaucht Persons have imprinted in my mind : That I should square all things according to the Rules of Truth ; that I should tame my Passions, and have always present before my eyes such reasons as may free me from the false impressions of deceitful objects. A thousand Lives like mine will not suffice to bring a work of this nature to perfection.

But why therefore, say they, lose you so much time ? why are your thoughts so dispers'd, and you so much out of yourself ? What matters it whether I lose my time or no, if I become not happier in
 mana-

## S E N E C A

“ Non est quod ista officia cuiquam  
 “ imputes, quoniam quidem cum illa fa-  
 “ ceres, non esse cum aliquo volebas, sed  
 “ tecum non poteras.

*You ought not to pretend that others are  
 oblig'd to you for the services you do them :  
 For it is not out of a desire of benefiting them  
 that you do these things, 'tis because you cannot  
 be with your self alone..*

## R E F L E C T I O N.

This is a pretext almost always to justify ingratitude, One would think that we incur an obligation to such onely as have on set propose obliged us, and not to such, as hunting after their own pleasure and profit, have by chance light on us in their way. Farewel Gratitude, if this be a rule. But to retain it amongst us, we must consider the good deed done, without searching into its cause and origine : For should we riddle there, we should find all things for the most part so corrupt, that our gratitude would wholly be extinguishd.

Wherefore, where acknowledgment is  
 due,

due, we ought not to subtilize too much; it will by being too nicely sifted quite vanish away.

*SENECA.*

“ Omnia tanquam mortales timetis ;  
“ omnia tanquam immortales concupi-  
“ scitis.

*You fear all things as being mortal ; you  
covet all as if you were never to dye.*

REFLECTION.

The reason of this, is, that Man is both mortal and immortal. He is immortal according to the institution of his Nature, and mortal by its corruption : his fear speaks him mortal and miserable : His unbounded desires prove his immortality.

*SENECA.*

“ Potentissimis & in altum sublatis ho-  
“ minibus excidere voces videbis, quibus  
“ otium optent.

*It often happens that Men in the greatest  
power and elevation, let slip words by which  
they give the World to know, that they want,  
and desire repose and quiet.*

REFLE-

## 66 Of the Education Part III.

*ill pleas'd with their present state, and toss'd  
ro and fro by a continual vicissitude of new  
designes.*

### REFLECTION.

These People do alwayes well to abandon the pursuit of what they sought after. Their misery is, that they forthwith fall in quest of something elie that deserves as little their inquiry. 'Tis unjust to blame them for being displeas'd with themselves: they are onely blamable that they are not alwayes so. They are not light and inconstant because they leave off their Enterprizes, but because they frame new ones. In fine, Man is so miserable, that in some sort inconstancy is his greatest vertue; because by it he shews that there remains yet in him some remnants of that Grandeur, which prompts him to disrelish things that deserve not his esteem or affection.

### SENECA.

“ Omnes deniq; ab infimis ad summos  
“ pererrant: Hic advocat; hic adest: ille  
“ periclitatur, ille defendit; ille judicat:  
“ Nemo se sibi vindicat: alius in alium  
“ consumimur. *Consider*

### Part III. *Of a Prince.* 67

*Consider how Men from the lowest Condition to the highest pass away their time: Some procure others to manage their affairs; others undertake the management of them: this Man is accused, that defends himself, a third sits as Judge: Nobody thinks on, or lives for himself. We totally waste and consume our selves one for another.*

#### REFLECTION.

If there were no other Life but this, as *Seneca* almost thought, he was in the wrong to blame them. These Men are as pleased with this noise and tumult, as Philosophers in their greatest repose. They dye with as much constancy, or rather with as little sense and fear of Death. Truths become falsities in the mouths of Philosophers, because they spoil and corrupt them. 'Tis but fit we should free our selves from the turmoil of the World, and think on our own affairs, provided those thoughts produce any solid good; and on this score, Christians have reason to forsake it: But if we receive no greater advantage by being alone, than in company, it is all cut as good to be there as with ones self.

*SENECA.*

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managing of it better? But how do you pretend that I should gather my thoughts together, and redress that dissipation, whereof you accuse me? I confess it is one of my greatest evils and my whole Life is not sufficient to cure it. I feel an impetuous instinct which hurries me out of my self; I find nothing in me where-with I am satisfied; I must have gross thoughts to employ and free my self from an irksom restlessness. All these subtle and nice considerations, wherewith they store my head, slip away forthwith, to make place for more sensible ones, which seize more strongly on me; before that I shall be accustomed to busie my self with these Spiritual and Philosophical ideas, Death will have put me out of possibility of using them.

There is therefore more truth in the complaints of the Vulgar, than in the vanity of Philosophers, and accordingly when they would speak sincerely, they find themselves obliged to complain of the shortness of Life. *We spend all our Life, sayes Seneca, in continual wanderings, although it would prove too short, should we employ all its dayes and nights to bring our Minds to perfection.* There is nothing but Christian Religion that can give us any  
real



real comfort, for the short space of our Lives. It appoints not Man to learn Sciences, nor would even raise him to a perfection free from all defects: It pretends not we should acquire Vertue by our own strength, but by the infusion of God's Holy Spirit. Now who can complain that Life is not long enough for this.

Our Life is almost too short for any Exercise, for attaining to any Art or Profession. We live not long enough to become either good Painters, good Architects, good Physicians, good Lawyers, good Philosophers, good Captains, good Princes; but we live long enough to become good Christians: And the reason is, we are not sent hither into the World to be either Painters, Physicians, or Philosophers; but our errand is to be Christians.

S E N E C A.

“Plerosq; nihil certum sequentes, vaga  
 “& inconstans, & sibi displicens levitas  
 “per nova consilia jactavit.

*The greatest part of Mankind propose to themselves no certain end of living: they permit themselves to be carried up and down by a flitting inconstant levity: They are always*

## REFLECTION.

It is because real Happiness consists therein. And if the quiet of this Life be unable to satisfy those who enjoy it, 'tis because Happiness consists not in the repose and quiet of this Life.

## SENECA.

“Tanta visa est res otium, ut illam, quia  
 “us non poterat, cogitatione præsumere.  
 “ret. (*He speaks of Augustus.*)

*Quiet is so great a good, that those who could not effectively enjoy it, were glad to take a taste thereof by their thoughts and imagination.*

## REFLECTION.

This seems easy to be done: Such-like thoughts are not troublesome; they leave us the free enjoyment of Greatness, and in some sort joyn together all the advantages of repose with those of Fortune. But let a necessity of chusing intervene, it will soon appear that on a corrupted Soul Greatness works with more attractiveness than repose.

Thus Men please themselves in forming

ing Idea's either of States of Life, which they would not effectively undertake, or of Vertues they would never practise, to the end they may take Pride in these glorious Representations, and fancy themselves such and such, whilst they remain in the condition where their concupiscence has a mind to Place them.

*Do you ask me; sayes Seneca, why I would have a Friend? 'Tis because I would have one for whom I might lay down my Life: Ut habeam pro quo mori possim.* This sentiment is great and elevated, and, as such, mighty pleasing to a Soul full of Vanity: But let him alone, he will find means to free himself from Death; he will never fall into the occasion of dying. In the mean time being out of danger, he pleases himself with this thought, which lays before his eyes all those praises he might deserve by this Heroick deed he never will do.

### SEN E C A.

“ Plures, cum aliis felicissimi videren-  
 “ tur, ipsi in se testimonium dixerunt,  
 “ perosi omnem actum annorum suorum.  
 “ Sed his querelis nec alios mutaverunt,  
 “ nec seipsos. Nam cum verba erum-  
 “ perent

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“perent, affectus ad consuetudinem re-  
“labuntur.

*There are many who appearing most happy, have nevertheless born witness against themselves, by detesting the turmoil of their past Life. But these complaints have neither produced any change in themselves, nor others; for after all their talk they have been hurried by their passions back again to their old wonted ways.*

### REFLECTION.

Discourses of this nature are usually made during the intervals of passions; but those once weakned again, they are laid aside and forgot. In Man nothing is permanent, nothing alwayes present, neither Passion nor Reason; and in this are to be found the greatest mistakes of Ancient Philosophers: They thought that by furnishing Men with fair Reasons against the fear of Death, Poverty, and Pain, they could make them resist all the impressions of these objects. But here lurks a double errour: first, in beleiving that Man guides himself by Reason, whereas he is lead by Passion which domineers over him: Secondly, in imagining that Reasons can alwayes be present;

sent; whereas the Soul, being incapable of a constant application therunto, is necessitated to forget them, to think for the most part no longer on them, whence passions have leave to play their part and carry the day.

S E N E C A.

“Totà vità discendum est mori.

*We ought to employ our whole Life in learning how to dye.*

R E F L E C T I O N.

He so highly esteem'd this sentence, that, he repeats it every-where. *Hoc quotidie*, says he in another place, *meditare, ut possis aqua animo vitam relinquere. Fac tibi jucundam vitam, omnem pro illa sollicitudinem deponendo*, says he in a third. Nothing is more solid than this thought in the mouth of a Christian. He has reason to concern himself for that moment, which is to decide his Eternity: but nothing is more vain, than it, in the mouth of a Heathen, who has neither fear, nor hope for another Life. What need I, says our Heathen, trouble my self with these melancholy thoughts? perhaps I

shall dye on the suddain without reflecting on death, and so shall have no need of a resolute constancy. At the worst, what great matter is it, if three or four be witness, of my impatience and moans! in a quarter of an hour I shall cease to be in regard of them, as they also shall in respect of me. And does this deserve the trouble of a whole Life, wearied and worn out with continual thoughts of Death?

*In fine*, Philosophers commanded what was impossible to be done, whilst on one hand they bade us live without any anxious care of Life; and on the other they painted this very Life out as our only good.

Love is the very Fountain-head of pleasure, and of fear; and it is impossible it should not bring forth these two passions. To be free from the fear of Death, we must not be in love with Life, nor esteem it agreeable. Thus as Christian Religion alone can take from us the love of Life, so it alone can make us slight Death seriously.

S E N E C A.

Disjunge & recense vitæ tuæ annos.

“ & videbis paucos quosdam & rejiculos  
 “ apud te refedisse.

*Sum up the days of thy Life, and thou  
 shalt find, thou hast employ'd for thy self the  
 least and most inconsiderable part of it.*

## REFLECTION.

Amongst the days he believes he im-  
 ploy'd for himself, he only reckons those  
 spent on Philosophy : But had he rea-  
 son'd justly, he might have found there  
 remain'd no more to himself of these Phi-  
 losophical days than of the others ; he  
 had only some slight remembrance of  
 them, as he had of the remembrance of  
 his Life. Time past swallows up and e-  
 quals all things, provided the effects of  
 time past subsist no more ; and this is  
 what the Philosophers of old knew not.

## SENECA.

“ Quasi nihil petitur, quasi nihil datur,  
 “ re unâ omnium pretiosissima luditur.

*We ask of, and bestow on others our time  
 and leisure, as if it were of no worth ; and  
 thus we play and trifle away that which of all  
 other things is most precious.*

## REFLECTION.

If that time be the best employ'd which is the merrily'st spent, I cannot do better than bestow it on the next I meet, provided I divertise my self thereby.

The time of Heathens was of no value, but that of Christians is infinitely esteemable; Eternity may be gain'd thereby.

## S E N E C A.

“Maxima vivendi impedimentum est  
 “expectatio quæ pendet ex crastino. Per-  
 “dishodiernum: quod in manu fortunæ  
 “positum est, disponis, quod in tuâ, di-  
 “mittis.

*The greatest hinderance from living happily, is always to have ones mind in suspense, and to be framing designs about what's to come. We permit time present to slip from us, and in lieu of applying our selves to regulate it, we are foolishly busie about that, which is yet in the hands of Fortune.*

## REFLECTION.

Time to come is not in the hands of Fortune, 'tis in the hands of God, who  
 as



as yet has not bestow'd it on us; but he gives us the time present as a Talent he will demand account of: and for this reason it is true what *Seneca* says, that, to live well consists in well-using the time present, and in putting in execution now, what God commands us now, in this very hour, to do. For God's Will commands always something to do done for each minute, and this we ought forthwith to do. The business only is how to know and accomplish it: But are we forbid to think on what's to come? We ought then to think on it, when it is a part of our present duty to do so; otherwise we do not follow Almighty God, we will needs prevent and go before him.

S E N E C A.

“Cum celeritate temporis utendi velocitate certandum est: tanquam ex torrente rapido nec semper casuro hauriendum est.

*Our endeavours to use time well, ought to keep pace with its swiftness. We must make hast to draw from thence what Water may be necessary, as out of a Torrent that's both rapid and will soon be dry'd up.*

## REFLECTION.

What matters it, that I make so much haste, since the torrent will carry me along with it ; and that when 'tis dry'd up, I shall be no more ? There is then a palpable illusion in all these discourses, when we look on them as spoken by Philosophers ; but they are true and pertinent when deliver'd by Christians. This Time, the Price wherewith we buy Easiness, slips away before our Eyes ; and we shall never have other treasures than what we shall have drawn from hence. We ought therefore to go to work apace. The consequence is good, and 'tis strange so few are wrought on by it.

## S E N E C A.

“ Nemo, nisi à quo omnia acta sunt sub  
 “ censurâ suâ quæ nunquam fallitur, li-  
 “ benter se in præteritum retorquet.

*Only those who strictly censure all the actions of their lives, and judge thereof by the infallible Rule of Conscience, can with pleasure look back on what's past.*

## R E F L E -

## REFLECTION.

There's a spice of folly in this infolency. What, is Man never deceiv'd? he has own'd, and said the contrary an hundred times. But this vain Image having here struck his fancy, he no more remembers either his own weakness or his old Maxims. This forgetfulness is not less strange than that which makes him in another place say, Philosophy gave us possession of an eternal felicity, although according to his Principles it cannot out-last our life. Man is apt to speak what he desires, and to suppose things such as he would have them to be. He would be infallible; he would enjoy an eternal felicity. He gives himself both the one and the other in his fancy and words, since he cannot effectually bestow them on himself.

## S E N E C A

" Hæc est pars nostri temporis sacra  
 " & dedicata, & omnes humanos casus  
 " supergressa, extra regnum fortunæ sub-  
 " ducta, quam non inopia, non metus,  
 " non morborum incurfus exagitat.

“Hæc nec turbari, nec eripi potest :  
 “perpetua ejus & intrepida possessio  
 “est.

*Time past is that part of our Life, which is, as it were, consecrated, and above all human accidents; it's no more obnoxious to Fortune's tyranny, it's free from the assaults of poverty, fear, and sickness. This can neither be disquieted, nor taken from us: its enjoyment is lasting and peaceful.*

## REFLECTION.

How shallow are the discourses of Philosophers? How could the Heathen be in possession of time past, he neither expected the reward of his good actions, nor fear'd punishment for his bad? What was past of his Life, whence once forgotten, was to him as if it never had been: He could therefore only keep possession therefore by remembring it. But what a poor kind of a thing is this possession! by it we only enjoy some small number of actions, and only the body of those, the greatest part of circumstances are forgotten; and what is retain'd, helps only to give some faint divertisement: He need not therefore brag, and bear up so high. If there was not a Life to come,  
 the

the remembrance of what's past in this, would be useless enough; and all the fruit we could gather thence, would be like to that, which we draw from some mean and trivial story.

But let a Christian hold this discourse, its truth will exceed the loftiness of expressing it:—For it is true that what's past subsists yet, that none of our actions perish, We shall find them all writ, as the Prophet speaks, with a Graver of Iron. We may yet nevertheless say, that it is not free from all change, since our good actions in some sort may be annihilated by our bad, as on the contrary our bad may be abolisht by our good; so that they will not be perfectly fixt and permanent till the end of our Life, when the good shall be no more in danger of being destroy'd, and the bad out of hope of redress.

Human Philosophy did infinitely diminish the horror of Vice, and the esteem of Vertue, by extending them no farther than this Life. For one may say of Vertue and Vice, what was usually said of Misery: *Nihil magnum quod extremum habet*: Nothing that's finite is great. But the Eternity which Christians consider adds an infinite weight to either our  

good.

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good or evil actions, since it makes both the one and the other to endure for always.

S E N E C A.

“Decrepiti senes paucorum dierum  
“accessionem votis mendicant, minores  
“natu seipſos fingunt, mendacio sibi  
“blandiuntur, & tam libenter fallunt,  
“quem si fata una decipiant.

*Old Men ready for the Grave offer their Vows full of meanness, to have their Lives prolong'd for some few years; they fancy themselves younger than they are, and please themselves with this deceit as much as if they could thereby stop and deceive the approaching Death.*

### REFLECTION.

There are certain foolish extravagances that alter and change, as fashions do, and so last but for some time. There are others that continue always, and these are grounded on the most essential objects of concupiscence.

The desire of Life which makes old Men dissemble their age, is of the number of the last. Men will always desire to live, and to dye will be troublesome to them.

But

But how comes it to pass they take delight in these deceipts, the falsity whereof themselves sufficiently know ? It is because these fictions furnish them with pleasing motions and thoughts, and that they apply themselves so much to this pleasure that they consider not their falsity. Something not unlike this happens in reading Romances. 'Tis known they are all Lyes, and yet they please, because no body thinks of their falsity ; its Idea is laid aside, and pleasure is taken in reading the imaginary accidents they contain.

## S E N E C A.

“ Quædam vitia illos, quasi felicitatis  
 “ argumenta delectant. Nimis humilis  
 “ atq; contempti hominis esse videtur,  
 “ scire quod faciant.

*There are certain Vices that please us, because they are the badges of our greatness, and fortune. There are some who think it the part of a mean and contemptible spirit, to know what they do.*

## R E F L E C T I O N.

The Great are pleas'd with those faults,  
 the Great are only capable of ; because  
 by

by them they are distinguisht from the lesser sort. We love to own the Vices incident to Men of parts, because we fancy those, who take notice of them, regard the cause more than the effect. There's nothing more common, than to tell such faults as are ingenious and witty; and our design therein is not to let our hearts know we have done amiss, but to tell them that we are Men of parts and ingenuity.

One of those Roman Epicures, whil'st he was carried in a Chair from the Bath, ask'd his Servants, *Do I sit? Jam sedeo?* Much like unto this was that of one, who being a Hunting ask'd those about him: Do not I here take a great deal of pleasure? These follies are peculiar to Great ones, and it is good to observe them; the vulgar is not guilty of any such.

# SENECA:

*“ Operosè, nihil agunt.*

*These People are always busie, yet do nothing.*

# REFLECTION.

'Tis what may be said of the generality of Men. They are all in a throng, all in a hur-



a hurry, and all this stir ends in nothing. They build Castles of Paper which the Wind sweeps away. To employ ones labour well, one should know some end to labour for: *Bene consurgit diluculo, qui quarit bona*, says the Scripture: But if we do not know, where this good is to be found, 'tis in vain to rise early in the morning to go in search after it. The slothful and the diligent advance equally, when the one knows no better than the other what is to be done.

### SENECA.

“O quantum caliginis, mentibus humanis obijcit magna felicitas!

*What blindness great Fortunes cause in the minds of Men?*

### REFLECTION.

We see the Clouds wherein others are involv'd, but we see not those that environ us. What we say to others is true; but we never tell these truths to our selves. *Seneca* knew the blindness of the Great; but he knew not that of the Philosopher, nor his own: and the reason was, because he did not perfectly know.

know the blindness of the Great.

To know this thorowly, one ought not only to be acquainted with that blindness, that is peculiar to some particular condition, but that which is general to Mankind. Those mists which rise from particular conditions are of less consequence : but there is a certain Cloud that benights Mankind, and 'tis this we ought to be well acquainted with.

S E N E C A.

“ Ad res pulcherrimas ex tenebris ad  
 “ lucem erutas alieno labore deducimur.  
 “ Nullo nobis sæculo interdictum est : in  
 “ omnia admittimur, & si magnitudine  
 “ animi egredi humane imbecillitatis  
 “ angustias libet, multum per quod spa-  
 “ cium temporis est. Disputare cum  
 “ Socrate licet : dubitare cum Car-  
 “ neade : cum Epicuro quiescere.

*By the help of others, without any trouble of our own, we enjoy the knowledge of a number of exquisite truths which have been brought to light, by Man's industry. The secrets of no Age are hid from us, all lies open; and if we would but carry our minds beyond the strait bounds of time, we should find room enough to expatiate in : We might discourse with*

*With Socrates; we might doubt with Carneades; and enjoy quiet and ease with Epicurus.*

## REFLECTION.

Behold the pourtrayture of Philosophical Beatitude! This is the noblest employment of that wise Man, the Philosophers so much boast of; and this is the sum of what all their Wit could find out to make us happy. You shall hear, say they, the greatest Men of all antiquity discourse; you shall see the best of inventions. 'Tis true, but my misfortune is, that I have no eyes to see these dead Men with, and without eyes I cannot entertain them. What therefore shall I do in this Philosophical retirement? Let them say what they will; one that's blind will have much ado to become Philosophically happy. You shall busie your thoughts, say they, in meditating the truths you know, I, but a quarter of an hours meditating disturbs my Brain. This is another inconvenience which our Philosophers have not foreseen. Belike they suppos'd our heads were made of Brasse; but let us grant that we may entertain our selves with these thoughts, what great pleasure shall we  
here

here find : if they have only for object some fallity, what happiness is there to have ones head always full of Chimera's and Dreams. Perhaps I shall be happier in knowing what Philosophers teach of the nature of the Soul, of its Seat, and of its duration. 'Tis Air, say they, 'tis Fire, 'tis Light, 'tis a Harmony, a Quintessence, a Spirit, a part of the Soul of the World: It resides in the Heart, in the Belly, in the Brain, in a glandule of the Brain: It passes from one Body to another, it flies upwards, descends below, it perishes, continues a while, subsists for ever, is chang'd into God, or into a Dæmon. Now I have made a great progress in knowledge, and let what I have learnt be all truths? yet are they such as are advantageous to me, and for which I ought to interest my self? After all, this contemplation of human truths is not able to divertise me for any while. I find my self straitn'd by a thousand wants, for which they bring no remedy. I must take care to manage a Suit at Law, I must provide for Children; maintain my Family: I have no leisure to discourse with *Carneades*.

It is a strange thing to consider, how many were debar'd their Philosophical happiness,

happiness, even by their very condition of Life. It belong'd not at all to those who were oblig'd to work from morning to night; slaves, or Women tending Families had no claim to it. For what means or opportunity had they to gaze at the stars in these conditions?

Let Philosophers declaim as much as they please against riches; one ought to be tolerably well provided to be as happy as they would have one, to the end one should not be continually distracted by the thoughts of getting a necessary livelihood.

Moreover, it was further requisite, to know to read, to understand Languages, and to be furnish'd with a competent wit. Let us joyn all these together, and we shall find that this Philosophical happiness would fall almost to no bodies share; and hence its falsity may be concluded, as on the contrary the truth of Christian Religion may be gather'd. For to be a Christian, onely a heart and a docility of Spirit is requir'd.

Thus Philosophers had many false Principles, whereon their whole reasonings turn'd, yet were they not aware of their falsity. And here is one which was the source of most of those fine discourses.

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courses by which they did exhort to constancy, to a contempt of all humane accidents, and even of Death it self. They did suppose that the Soul could do alwayes and every-where, what she could in some set circumstances. This is the ground of the following discourse of Seneca: *It is a difficult thing, will you say, to obtain from the Soul that it would fight Death.* Do you not see for what small trifles it is every day despis'd? *This Man hangs himself at his Mistress's door: That other throws himself head-long from the top of the house, that he may no longer hear the chidings of an ill-conditioned Master; a third who has run away stabs himself, lest he should be brought back again to the Master he had out-run.* Can you think that Virtue cannot do, what Fear does so easily? Yes I do, and have reason to think so. This excessive Fear has not produced these effects you mention, but by blinding these wretches, so as to hide from them the misery of Death, and letting them onely see and consider the evils they shun. To say, Reason can do this, because Passion did it, is to affirm, that if darkness can hinder us from seeing, light can do so too.

The extraordinary effects of our passions

sions cannot be imitated by Reason, because they depend on certain motions which are not perfectly voluntary. We cannot when we please excite in our selves those violent agitations; they depend on objects, and even on some certain disposition of the Body.

Without that rage of deceit and folly, which makes these People look on the evils they would shun as intolerable, and which hides from their sight the misery of Death, never would they take so desperate resolutions. They do not slight Death, they think not on it, and so run head-long thither as to a place of rest.

Why do you not by the help of Reason prevent, say again these Philosophers, that which Time will hereafter do for you? But Time will take from before my eyes those objects which at present wholly take me up: it will diminish that impression which now so sensibly works on my Body, it will engage my mind in other thoughts; Reason can do nothing of all this.

There is then a great fault in that Discourse which concludes, That the Soul can alwayes do what she does in some certain conditions which are involuntary and

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and accompanied with a thousand exterior circumstances.

*S E N E C A.*

‘Ipse eorum voluptates trepidæ, &  
‘variis terroribus inquietæ sunt; subitq;  
‘cùm maxime exultantes, sollicita cogita-  
‘tio; hæc quamdiu?

*Their very pleasures are not free from troubles and fears, for they are in their highest jollity disturbed with this melancholy thought; How long will all this last?*

*R E F L E C T I O N.*

How many are there, who never made any of these reflections, and whose misery it was not to make them? *Seneca* knew not the stupidity of Mankind, whose misfortune it is not to be troubled with the fear of those accidents and evils that threaten him, but to be so dispos’d as to live in repose and quiet, without being disturb’d with so warrantable fears.

*S E N E C A.*

‘Ad hæc sacra & sublimia accede, sci-  
turus



' turus quæ sit natura diis, quæ voluntas,  
 ' quæ conditio, quæ forma; quis ani-  
 ' mum tuum casus expectet; ubi nos à  
 ' corporibus dimissos natura componat.  
 ' Quid sit quod hujus mundi gravissima  
 ' quæque sustineat, supra levia suspendat,  
 ' in summum ignem ferat, sydera cursi-  
 ' bus suis excitet; cætera deinceps in-  
 ' gentibus plena miraculis. Vis tu, reli-  
 ' cto solo, mente ad ista respicere?

*Leave these mean employments, and ap-  
 ply your self to the contemplation of these  
 high and sacred truths; learn what's the  
 nature of the gods, what their inclinations,  
 their condition, shape, &c. what will be-  
 fall our Souls, and where Nature will  
 place them when separated from the Bodies:  
 what power it is that keeps heavy Bodies in  
 the middle of the World, and raises light  
 ones up: Have you no mind to leave the  
 Earth, to fix the eyes of your mind on these  
 great objects.*

### REFLECTION.

It appears by all these Discourses that  
 Philosophers did aim at nothing else  
 but having their minds busied about  
 some object great enough not to make  
 them weary of themselves, and able  
 enough

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enough to free them from their passions. The inquiry after the immortality of the Soul, and the nature of God was by them rankt in the same place with that about the gravity of the Earth, and the disposition of Elements. They did not reflect that this knowledge was necessary to guide their Lives by: They believed they might be happy without knowing their origine, whence they came or their end whither they were to go. And, generally speaking, all their Philosophical speculations were no more to them than a game at Cards, which with as much certainty produces the effect of diverting them as the most sublime Meditations whatever.

If therefore it be a happiness to know all these things, it is a misery to be without knowledge of them; so that all these speculations, having onely for their end the convincing us of our ignorance, are onely capable to make us more sensible of our misery. But if it be not a happiness, why do they look on all these inquiries as on something that's great. It is therefore evident that Philosophers have not plac'd their happiness in the knowledge of truth, but in this agitation of the mind fill'd with great Ideas. They

They were of opinion that it imported little whether what they knew was true or false, so that they were equally taken up therewith. Error, Doubt, Truth, were things indifferent to them, nor did they ever esteem those, who made profession of knowing nothing, less happy than those, that boasted they knew all. In a word, they really only aim'd to please and divert themselves, whilst by all these glorious promises they cheated the World: and even then when they set themselves against those, who taught, that pleasure was Man's Sovereign Good, they propos'd to themselves no other than an idle diversion of mind.

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A

# Discourse,

Containing in short

The Natural Reasons

OF THE

Existence of GOD,

AND OF THE

IMMORTALITY

*Of the SOUL.*

**A**S Libertins and irreligious Persons reject almost all proofs drawn from the Authority of Holy Writ, and imagine they lay the axe at the very root of these, when they deny the Existence of GOD, and the Immortality of the Soul: so those, who undertake the defence of Religion against them,

them, have thought it their duty to call Natural Reason to their aid as a common principle which they cannot disown.

Some have sought out subtle and Metaphysical discourses for proof of both these points: others have propos'd more popular and sensible ones, such as are drawn from the consideration of the exquisite order in the Universe, which, as a large Book, lies expos'd to the view of all.

I acknowledge, that those first are not the most proper and efficacious proofs to conduct such to the true Religion, as are so unfortunate to be ignorant thereof; and at the same time must own, that those others, drawn from Miracles and Prophecies authorizing the certitude of Scriptures, are much more capable to make impression and work on the obstinate: yet I cannot but be perswaded, that these Natural proofs are yet solid ones, and that they ought not to be laid aside, since they may bear a proportion to some kind of wits.

There are, as I have said, abstract and Metaphysical Reasons, nor do I think it convenient to take pleasure in impugning these, or laying open their insuffi-

ciencies. Yet are there others which are more sensible, more conformable to our Reason, and bear a greater proportion to the greatest part of Men; and lastly, which are such as we cannot withstand without using violence to our selves; and 'tis these I have a design to gather into this Discourse.

Let the Endeavours be never so great, which Atheists use to blot out of their minds that general impression of a Deity, which the sight of this great World so naturally frames in all Men; yet can they neither annihilate, or entirely obscure it, so strong and deep Roots has it taken in our Souls. If so be it depends not on an uncontrollable Discourse and Ratiocination, yet does it consist in a lively sentiment, and clear view, which is not less strong and powerful than any Discourse whatsoever. To yield thereunto no force is requisite, but violence must be us'd to thwart and resist it.

Reason needs do no more than follow its natural instinct, to be persuaded that there is a God, who created all we see, when it contemplates those regular motions, which roll above our heads; that exact order in Nature never thwarting itself; that admirable union of all  
its

its parts sustaining one another; and which cannot subsist without that mutual help which they lend each other: That variety of Stones, of Metals, of Plants; that stupendious contrivance of living Bodies, their production, their birth, increase and death. It is impossible that Reason contemplating all these wonders, should not hear a secret voice assuring it, That all these cannot be the effect of chance, but of some cause containing in it self all the perfections, which we observe scatter'd in this great work.

In vain should one endeavour to explicate all the springs and contrivances of this stupendious Machine, by saying, There is nothing here but a vast extent of matter, with a great motion, ordering and disposing it: since we must further tell, from what cause came this matter and great motion: And this cannot satisfactorily be done without ascending to an immaterial and intelligent Principle, which once must have produc'd, and now does conserve both the one and the other.

For how is it possible to conceive that this dead and insensible bulk, which we call *Matter*, shou'd be eternal and without beginning? Do we not clearly see

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that in it self it hath no cause of its own existence, and that it is even ridiculous to allow to the meanest and most contemptible of all Beings, the greatest of all perfections, to wit, To be from, and by its own self? I am conscious to my self, that I am infinitely more noble than Matter; I know it, it knows not me: Yet at the same time I am conscious to my self that I am not from eternity: It follows therefore that It, as well as I, must have a cause of its Being; and this cause which cannot be material, must be that immaterial and all-working Principle which we search after.

But if it be ridiculous to fancy a matter subsisting from all eternity by it self without cause or principle, it is much more foolish to suppose motion increased and eternal: For it is evident that no matter has in it self a cause or principle of its own motion: it may receive motion from abroad, but cannot have it from it self: what motion soever it hath, is communicated to it from some other cause; when by this cause it ceases to be mov'd, of it self it remains in an eternal rest.

Who has then produc'd this great motion which we see in all the parts of the



the World, since it proceeds not from matter it self, nor is unalterably fix'd to any part thereof, but is still passing from one part to another by a continual vicissitude? Shall we also exalt this mode, this accident, into an eternal and self-subsistent Being? And shall we not rather acknowledge, That since it cannot be without a cause, and that this cause cannot be Matter, it must of necessity be produc'd by an immaterial Principle?

If such a cause as this be requir'd to infuse motion, it is no less necessary to regulate and determine it in such measures and proportions as are fit to conserve the World, and without which it would be destroy'd, For although we may well think that this motion which fashions, orders, and disjoins all bodies, is infinite in the infinity of spaces; yet is it nevertheless certain, that it is finite in each parcel, and that if it were either greater or less in our visible World, it would totally change the face of things, and make it quite another World than it is: who then hath brought it to that measure and proportion wherein we find it? and how comes it to pass that amongst these innumerable

nable degrees whereof it is capable, it hath exactly light upon that which disposes things in that admirable order we see? Matter, of it self is indifferent to receive a less or more violent motion: the one or the other would quite change and dissolve the World. Whence then comes it, that all things are plac'd in so exact a ballance? 'Tis Chance hath done this, say they: it is true they may say so in words, but I cannot think, they can seriously from their hearts say so.

But besides matter and motion we descry over and above in the World *Thinking* Substances or Beings; because we are certain we think our selves, and judge that others like us do the same. Now the consideration of these Beings leads us directly to the knowledge of the Soul's immortality, and consequently of the existence of its Creator.

For it is impossible we should seriously consider and reflect on the nature of Matter; but that we shall presently see (let it be turn'd and toss'd as one please) that never through the various disposition and contexture of its particles, it can from a thing not knowing it self at first, become afterwards a knowing and considering substance, and that by mov-  
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ing and stirring this dead and insensible matter, it should presently start up a living Thinking and intelligent Being. There are few things our Reason sees more evidently, than the impossibility of a meer Body's thinking and knowing it self.

What follows hence? even that since it is certain that we think, and are thinking Beings, we have something in us that is not Matter, but really distinguish'd from it. What therefore will be able to destroy this? why must it perish when separated from Matter, seeing Matter perishes not when separated from it?

The annihilation of any Being is to us unconceivable. Nature furnishes us with no examples of it; the whole current of our Reason drives against it. Why therefore should we use violence both to our Imagination and Reason, and endeavour to take these Thinking Substances out of the common condition of all other Beings, which when once on foot never fall back again into their former Nothing? and why shall we fear lest our Souls which are infinitely more noble than Matter, be annihilated, since we apprehend no such thing for any parcels of it?

Now if we cannot doubt but there are in the World Thinking Substances that are not Bodies, being further certain that they have not been for ever, what cause must they have had? This cause cannot have been body or matter; for matter being a *Nothing of Spirit*, if one may speak so, how can it possibly produce a Spirit? Nor can this cause be another Soul or Spirit; that is to say, the Souls of Fathers cannot produce those of their Children. For how is it possible a Spirit can produce and bring forth out of nothing another Spirit, having thoughts and desires different from its own, and often such as are quite contrary to them: If a Spirit could produce another, it would produce it by thinking; it would therefore know this power it hath, it would be aware of its effect: But who ever knew or was aware of any such thing? *I am ignorant, said the Mother of the Malachites, how you first appear'd in my Womb.* All Mothers may say the same; and it is evident that neither their thoughts, nor will, contribute the least to that admirable work that is fram'd within them, since very often they have thoughts and desires that are quite opposite and  
would

could destroy even their Children's Birth.

Whatsoever therefore is in the World leads us to the knowledge of its Creator, Matter, Motion, Spirit. All these cry with a loud and intelligible voice, That they are not from themselves, that a God created them; *Ipsa fecit nos, & non ipsi nos.*

G O D, that he may take from us that impious thought of the World's eternity, has even in sensible and gross characters writ what will shew us that it is new, at least as to the order it is now in, and without which we cannot live and subsist: Hence it follows that Men and other living Creatures are new; and this will suffice to prove the existence of their Creator.

For we know no natural cause, which may have rais'd our high hills, or hollow'd valleys so as to be the receptacles of all our Seas. Let all Histories be read, and we shall not there find the example of one Hill newly rais'd. The winds sometimes in some places raise little heaps of dust; but these never come to any considerable height, and are even as often destroy'd as made. Earth-quakes often make havocks, but we read not that

that they have rais'd high hills, and to suppose they should, is onely to build a Hypothesis in the Air, supported by no experience. These Mountains daily and sensibly decreasing by rains, and Rivers always carrying with them part of the Earth, and Vallies being proportionably fill'd up, it is evident that neither the one nor the other, could for a whole eternity remain in the estate we see them, but in a certain term of Years both Hills and Vallies would necessarily be levell'd: and it is further evident, That if the World was from eternity, this had already been done, since the least sensible diminution is able to level the highest Mountains an infinite number of times, during that infinite space of Eternity.

It is therefore clear we cannot suppose the World eternal in the state and posture we find it, that is having one part rais'd and dry, the other depressed and cover'd with Waters. The ordinary course of natural Causes tends towards its destruction, since it would level the Earth, and spread the Waters over all its surface: and yet Man cannot subsist, was our Earth other-ways dispos'd than it is. He certainly would perish, was the Earth's surface one continued Sea:

Sea: Man therefore is not Eternal, no more than the rest of living Creatures. He had therefore a beginning, and by a certain continued succession of Years one may go to the stock and root of his origine.

Now what shall we assign for the cause and origine of Man? Should we search all Nature for one, none shall we find capable of producing such an effect. It has not been heard that, Men have been produc'd otherwise than by the ordinary means.

It is also very probable, That the ordinary motion of the matter the World is compos'd of, would never be able to produce a Lion, were there no such beasts in Nature; as the same motions do not produce Wolves in *England* now, where once they were all destroy'd.

But it is at least absolutely certain, Motion can never bring forth a Spirit, as we have already shew'd; and that matter being depriv'd of a thinking faculty can never come, by different dispositions and textures, to reflect on and know it self. Thus we must necessarily acknowledge, That Men are new Creatures, and that all corporeal Nature being in an absolute incapacity of producing them, it

evidently follows, that since they are not from eternity, they have been produc'd by a more powerful Being, than is to be found in Nature.

Thus all the inventions of Mankind proclaim Novelty, and disown Eternity. We find nothing in the World which may be a mark of an Antiquity greater than that, Holy Writ assigns it. Beyond 4000 years we have no Historians; since that time we see a continual increase and progress, like to that of one who coming out of his Childhood, by degrees passes through and advances towards the other riper years of his age.

*Varro* witnesses, that amongst the Arts which were in the world when he writ, there was none of an ancients date, than a thousand years. Great progresses have always been made, and new inventions found out, to ease the troubles and necessities of man; the higher we ascend the more imperfect shall be found these inventions, and man worse provided therewith. We know almost the Origine of all Arts, of all Sciences, of all Politics, of all Empires, of all Towns.

I know a certain Author hath amongst the new Inventions which have lately been



been found out, gathered together many old ones, which are lost, whereof he has composed a Book under this Title, *Vetera deperdita, nova reperta*. But it is observable in this Book, that these ancient lost inventions were but of small use, and are supplied by new ones both easier and better, with advantage. Whereas those which have been lately found out, are on the one side so commodious, that 'tis impossible that being once known, they should ever be lost; and on the other so easie, that it is a matter of wonder the world should have been so long in lighting on them.

For Example, What greater benefit can accrue to the life of man, than that we receive from the art of managing in our Works those two great Natural Agents, Wind and Water. The greatest part of what is now done, is performed by the force we borrow from these two bodies. The least skill in Mechanics seems naturally to lead us to the using them as we do, since for the most part 'tis force we look after, the application being always easie.

It may with confidence be said, that men will never be so simple as to work by strength of hand, what they now with  
so

so much ease do with the help of Wind and Water; and that thus the invention of Mills will never perish. Nevertheless this so profitable Invention is not very ancient; before *Pliny's* age there was none known. No other art had they to grind Corn, but that of a Quern, turned either by strength of hands or horse. And though it appears by this Author, that in his days there were Mills which turned with Water, yet his manner of speaking thereof in his 18 Book. 10 Chap. makes it apparent, the invention then was both imperfect and rare, since he mentions it, not as the common way of grinding Corn, whereas, when that once became known, it put down all others.

Moreover there is nothing more natural, more simple, than Printing; nor is there any reason to fear lest, that should perish, which is the means of transmitting all things else to eternity. But we have a great deal of Reason to wonder how it came to pass it was so long before it was found out. The Ancients knew how to grave on Brass; it was ealie therefore for them to think, that by printing on Paper what they had writ in Brass, they might in a trice transcribe

scribe what they had been so long drawing with their Graver. If this thought had come into their heads, and they followed the hint, they could not have been so long in bringing it to perfection, and finding out a mixtnre fit to make Printers like; nevertheless, 'tis but some two hundred years since this Invention was found out, which will last for a whole eternity hereafter, if the world last so long.

What may not be said of Gunpowder : what advantages are not thence drawn both for pleasure and war ? What conveniences are there in Fowling-pieces for killing Birds, above those of Bows and Tillers, which once were in use ? and how many Machines of great trouble and small effect are laid aside, to give place to Cannons and the playing of our Mines ? Once there was scarce any other means to take walled Towns, than by heaping up earth, so as to come to fight hand to hand. Victorious Armies were stopt whole half years to take in some small places. *Cæsar* and *Alexander*, with all their valour, could not in a years time have taken one of the strong Towns in the *Low Countries* : Men are too wicked even to forget an Inven-

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Invention, so apt to second and back their Passions. All its Materials are always to be had, their preparation not hard, the Experiments easie, and yet for all this 'tis not long since it came into the world.

The Sea-Card is an Invention of that stupendious advantage, that it alone hath brought us to the knowledge of a new World, and by Commerce ties all Nations together; 'tis a thing so plain, that we have reason to admire how Mankind could have been so long without finding it out. For the Load-stones quality of drawing Iron having been always known and experienc'd, it is a hard matter to conceive how it should come to pass that men should never, either by chance or design, have left a toucht Needle at liberty, whether swimming on the water, or suspended in the air: and this case put, without difficulty they would have found out that it turn'd always one way. The same would have happen'd, had they hung the Load-stone it self in a string, for they might have observed, that it also would have turn'd one side to one Pole, and another to the other.

All these inventions with many others are so easie, that 'tis impossible the World

World should have been for alwayes without finding them out, and they are of that great convenience, that once found it is as impossible they should ever be lost: It is therefore evident that being new, they are so many sensible proofs of the newness of Mankind, since Man could never have fail'd of finding them out sooner had he been from eternity, and that having once found them, he could never have let them perish.

Thus whatsoever we see in the World, fixes us in the belief of its having not been for alwayes, and persuades us there is another Being above this World, which hath created all other Beings, And 'tis in vain that Atheists upbraid us with the incomprehensibility of this Being, as also that we our selves do acknowledge we cannot conceive it; for being infinite, 'tis not strange it should surpass the capacity of our Souls which are finite and limit. Our Reason can comprehend, That there are certain things though they be incomprehensible. But this one incomprehensible Being once admitted, in some sort we become capable of comprehending all Nature, and we are no more at a stand to give a reason of an infinite number of things, which

without it, would be inexplicable. Bodies are, because God hath created them; Motion is, because he hath produc'd and doth conserve it. This Body is in this place, because God, having created it in another, it at last hath been brought hither by a certain series of changes which are not infinit. There are certain Thinking beings, because God creates them, when he sees Bodies fitly prepar'd for their reception. Mountains are not yet levell'd, because the World as yet hath not lasted long enough to produce this effect. There are Men, because they sprung from a Man and Woman whom God created. There are Beasts, because God when he created the World, fram'd these animated Machines and gave them a power to multiply, and conserve their species by Generation. There are no Histories which teach further than four thousand Years, for the World being but six thousand Years old or thereabouts, 'tis not strange that Mankind at the first should have apply'd it self to such Arts as were of most use for conserving Life. All this is linkt together, and agrees perfectly well with what the Scripture teaches us of a God and the Creation of the World.

But

But those, who desiring to confine all things within the narrow limits of their own understandings, will not allow of this incomprehensible Being, because they cannot comprehend it, do not avoid the inconvenience they, without reason, lay to our charge; nay on the contrary, they do nothing but augment it. Instead of one incomprehensible Being which they reject, the world and each part thereof becomes incomprehensible for them; they are forc'd to admit in all things an infinite progress and succession of causes depending one on another, without ever coming to some primary and independent one; which of all others is most incomprehensible and thwarts Reason the most. Why is this Man in the world? because he was born of such a Father, and that Father of such another, and so *in infinitum*. Why is this Lion here? because he came of another Lion, and so end-ways. Why is this parcel of Matter in this place? because it came from that other, and so *in infinitum*. Infinity is to be everywhere found, and so Incomprehensibility never to be miss'd. Thus their Understanding is forc'd to yield under the weight

## 116 Of the Effluvia, &c.

weight of the least thing imaginable, while it bandies it self against him before whom it is just and glorious to yield and prostrate it self.

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Of the Effluvia, &c.

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Of the Effluvia, &c.

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Of the Effluvia, &c.



# Discourse

## Of the NECESSITY

*Of not trusting the Conduct  
of ones Life to Chance, and  
of not guiding it by the Rules  
of Fancy.*

**A**S soon as men come to a state of knowing what they do, they betake themselves to several Conditions and Callings, according either as their inclinations carry, or necessity or want engage them. The causes of their inclinations are various, and often very irrational, and that it is which produces that exotick variety of Conditions and Callings in the world; what for the most part directs us to this kind of Life rather than another, is so inconsiderable and trivial, that could we remember it, we should be ashamed of our foolish lightness. But

-But besides this variety of Callings, whereof each is but taken up by a certain number of People, there is a common one, a general Trade which all Men are oblig'd to profess, and 'tis that, of being and living like Men. This Calling is of importance infinitely above all the rest; it comprehends and regulates them all. Others are good or evil, profitable or pernicious, according as they are conformable or contrary to the devoirs of this common one.

In general it may be said, that these Duties consist in living and dying as one ought. To live, is to travel towards Death. To dye, is to enter into a Life that shall never end. Life therefore is a Journey towards Death; and Death the entrance into a new, and everlasting Life. But as this entrance hath double Doors, one of which is that of Death, leading to a state of eternal misery; the other of Life, placing us in eternal happiness; it is evident, that to live well is to tread the path that leads to this endless happiness; and to live ill, is to walk in that other, which brings us to an eternity of Misery.

-All the other differences, observable in the various tracts Men tread in this Life,

are nothing compared to this fatal one, which springs from the ends of these two ways. What way so-ever leads to everlasting misery, is unfortunate and miserable, though all strow'd with Flowers. That which ends in eternal happiness is fortunate and good, though all be set with Thorns and Briars. In all the ways Men take, good and evil are to be found; it would be a thing of great difficulty to chuse well, should one consider only the ease, readiness, and pleasure of the way.

And amongst Men there are few who consider more; yet is there scarce any kind of Life that has not been voluntarily taken up by some, as the most pleasant of all others. Nor are Men the most irrational in this particular. All things in the World reduce themselves to a certain kind of Ballance. The good and bad fortune of several conditions is so even-poised, that almost equal proportions of both are to be found in all. So that Men's error almost consists in imagining that each one is either happier, or more miserable than his Neighbours. Whereas the truth is, all conditions are much-what equally fortunate, or miserable.

'Tis not here the proper place to enlarge

large on this particular, nor to make out how Customs, Imagination, and Passion create this equality of good and evil in all sorts of conditions. Yet, let there have what power they will to take from us the sense of misfortunes, or relish of prosperity, nothing is capable of destroying that inequality which is deriv'd from the last ends of these two ways. This inequality being so dreadful, is also so visible, that, were men rational Creatures, they would only mind it, they would only busie themselves about finding out the way that leads to eternal happiness, and shunning that which hurries them to everlasting misery.

It is the particular care of Travellers to learn the way which leads to the place they are going to. We see none so foolish as to seek out a Coach, a Boat, or good Company, without taking care whither this Coach, Boat, or Company will conduct them.

But this piece of unadvis'd foolishness, which none are guilty of in Journeys they take from one place to another in this World, is very common amongst Men in that great and general Voyage of their whole Life. They all, how unwilling so-ever, travel towards Death. The indispen-

indispensable Law of Nature presses them forward, and will not give them leave to make the least halt in this Journey. They know the two Havens this Life leads to, the greatest part of Nations own their being perswaded of them. And yet the considerations of this double end, the one so terrible, the other so desirable, has scarce any influence on the choice they make of a way to walk in during their Life. They inform themselves particularly of all other things, they are wary not to be impos'd on; they take a care for all necessities, and conveniences for their other Journeys; but for this, they chuse it with so little judgment and fore-sight, that there's nothing in the World wherein they are less wary, and more careless.

Let any one ask of Men, whither they go, they would all answer with one voice, we are going towards Death, towards Eternity; that each step they make, sets them forward towards this dreadful end, and that they are even ignorant, whether that very step they are now making will not bring them thither. For all these ways have that of common, that in none 'tis known how near we are to, or far from, our journeys end. But should one

further ask, why they rather chuse this way, than another? what ground they have for those Maxims they guide themselves by? it would appear that scarce ever they have reflected on this; that they have follow'd the first glimpses that struck their Eye; that the Maxims they have prescribed themselves have no other Origine, or Ground, than some Custom they have not examin'd, or some rash Discourses which they have settled for Principles; or in fine, passion, or some other foolish humour.

It is easie to comprehend how we are carry'd on by the example and discourses of others; but it is not so easie to understand how, from these, we frame to our selves Principles to act by. It is indeed a thing obscure enough, and thus it comes to pass.

Men would not be Men, did they not run after some true, or false Light. They are so fashion'd by Nature, that they lay hold on nothing but what is by the understanding presented to them under the appearance of some good. There is therefore on them a kind of Obligation to follow the guidance of Reason. And though pleasure sometimes makes them do what reason judges ill and hurtful, yet cannot this

this either continue always, or even happen very frequently. The strife and war of our passions against reason incommodes us too much, and is too troublesome: we cannot long away with it, and there's a necessity, that we may make Life tolerable, to find out some means of agreeing them.

It is hard to be condemn'd and condemn'd by others, but it is yet worse to be slighted and condemn'd by one's self: because theres none we love better than our selves, nor whose esteem and approbation we desire more.

It is therefore necessary that desiring to be esteem'd by our selves, we, to avoid the reproaches of our own Consciences, take our own reason for our guide. But because also we have a mind to please our passions, we manage our reason so, that it, becoming flexible, to their inclinations, frames such Maxims as are conformable thereunto; and according to whose rules it may approve of their doings. Thus in ourselves we establish a peace by a mutual agreement betwixt our thoughts and actions. We think as we act, and act as we think; and so are far from condemning our selves, because our will always follows what

our understanding prescribes ; and that never fails to prescribe what the will desires.

Wherefore this sentence of *Seneca*, that all Fools are dissatisfied with themselves, *Omnis stultitia laborat fastidio sui*, is very true in one sense, though it be as false in another. And it may on the contrary be said with more truth, that it is the property of a Wise-man to be displeas'd with himself : *Omnis sapientia laborat fastidio sui* : because their deeds never perfectly correspond to their light and knowledge. But Fools for the most part are content and well-satisfied with what they do, because their reason and life agrees : And accordingly the Scripture teaches us when it says, that the Fool is full of his own ways ; *Vitis suis replebitur stultus* ; that is, he is content and satisfied therewith, There being therefore in men a connection betwixt their reason and conduct, it follows that reason in them takes as different shapes as there are different humours and ways of living ; and this with ease may be observ'd by any who near at hand considers the life and practises of Men. For a small attention is only requisite to observe, that every one hath his peculiar Principles and Max-  
ims



xims, whereof he according to his own humour frames a Morality for himself.

These Maxims and Principles of Morality are the Rules he makes use of to chuse the way which leads to eternal Life or Death. For the order of each Man's actions makes up the way he walks in during Life; and these actions are squar'd according to the Maxims by which he guides himself. So that, since there are an infinite number of false wayes, that is, of disorderly and irrational Lives, so must there also be as many ill and false Moralities.

Thus there is not onely a Morality proper for Christians, another for *Jews, Turks, Persians, Brachmans, Chineses, and Brasilians*, consisting of Maxims common to each of these particular Sects; but even amongst those who profess the same Religion there are often different Moralities according to the diversity of Professions. Magistrates have one Morality; Gentlemen have another: There are Moralities proper to Souldiers, Merchants, Trades-men, Artificers, and even to Thieves, Bandites and Pyrates; since these People have certain Rules they observe amongst themselves with as much fidelity as other

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Men do their Laws; and since they, like the rest, mould their consciences so, as to approve of this their kind of living.

In fine, descending to each Man in particular: we shall find that, besides the general Maxims in which they agree with those of the same Religion and Profession, they have over and above certain peculiar ones pickt up here and there, or else fram'd by themselves, out of which they compose a Morality quite different from that of other People.

It is a surprizing wonder to see the confus'd galimaufry of Maxims that make up the Morals of particular Persons: A less variety is not to be seen in the Visages of Men, which are nevertheless strangely different. But that which is yet more astonishing, and which more fully layes open the excess of blindness in Man, is that prodigious levity he shews in entertaining the most important Maxims for his conduct; the small care he takes to distinguish Truth from Errour, and the obstinacy wherewith he embraces these, as if they were the most assur'd verities in the world.

■ Their *All* is at stake, since an eternity of good or ill is to be had. Every step they advance brings them nearer to the  
one

one or other. Is it not then evident, That their principal care and application ought to be about learning the true Rules which they ought to follow, in guiding their Life, and about endeavouring to distinguish them from that innumerable number of false erroneous Rules, which are follow'd by such as depart from Truth.

Nay, even this variety of Maxims which hath vogue amongst Men, ought to teach them this Lesson, That it is not so easie a matter to find the way out which leads to Life, since it is not yet agreed amongst them which it is. Were it visible, it would draw all to it by its own lustre : and if there were any to be found so devoid of reason as to refuse to walk in it, yet would there be none so blind as not to perceive that it was the right way.

In the mean time about what do they employ their thoughts less, than about learning the way how to live? For the most part without judging, they lay held on the first Maxims that are propos'd ; these they never question nor examine, as if it were certain the first instructions should ever prove the best.

This is most particularly evident in

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the choice of Religion, which of all others is a thing of greatest importance, and which in most People composes a very considerable part of their Morality. For there is no rashness like that which makes the greatest part of Mankind follow one Religion sooner than another.

I except hence Christian Religion, which has so great and peculiar a splendor for its Sanctity, Antiquity, Miracles and Prophecies ; that its followers once struck with this extraordinary lustre, not to be found else-where, cannot be accus'd of rashness in preferring it forthwith before all others. Besides it has this advantage, that the more we penetrate into its Mysteries, the more light is discover'd: whereas all others cannot abide the least scrutiny or *Examen*.

I speak then onely of those Religions which are in vogue in the greatest part of the World, and which joyn'd together are of far greater extent than Christian Religion. There's nothing more extravagant than their several Beliefs ; and if one had a design to invent Opinions that should be ridiculous without reason or likelihood, one could not have better success than the Authors of these fantastical Religions have had. They  
are

are neither supported by Miracles, Prophecies, nor any thing else that is capable of perswading any that has never so little judgment. Whatsoever we know by Reason, Experience, Reading of Histories, utterly over-throws and convinces them of falsity. How comes it to pass then that they are follow'd by three parts of the World? how comes it that *Adahomerism* alone is possessor of so vast a share of the Earth? Let the question be put to the *Brachmans*, *Chineses*, *Tartars*, and *Turks*, Why they follow the Religion they profess? If they have never so little honesty, they will answer nothing else, but that they follow it because their Fathers have done so before, because 'tis the Religion of their Kinsfolk, Friends, Countrey and Prince. Here's all the ground of their Belief: Notwithstanding all this, the least dram of Common sense suffices to shew the ridiculousness of this reason. For on this score every Religion would be true, in the Countrey where it is profest. But let it be as erroneous and false as it will, the generality of the World is not capable to make head against it; their minds shrink under it; they yield to it without resistance, and

settle it as a foundation of all their Life.

Christians are only they whom, as I said before, one may exempt and free from this unadvisedness, although amongst them there be many who are Christians on the same score that *Turks* are *Turks*; to wit, Only by the force of Example without any divine adhesion in their hearts, without any solid light in their Understandings. But as it is true in general that the Morality of all Christians is very solid in the Principles it derives from this Heavenly Religion, so also it is true that it is very fantastick and very ill-grounded in the minds of most who wear the Name of *Christians*, because they know not the bottom of their Religion; because they give themselves the freedom, as others do, of framing to themselves other Maxims, according to their capricious humours. The Principles they draw from Christian Religion compose but a small scantling of their Morals. They have a number of others taken up by chance and without examination, by a rashness like to that we have observ'd in others not enlightn'd by Faith. The Example of Friends and of those with whom they live, the Discourses

courses of such as converse with them give them many others, without their taking notice of them. Self-love, a secret desire of justifying what they do in passion, furnishes them with others, as has been said. They at adventure judge often of occurrences that befall them, and these judgments remaining in their memories, and being back'd by Self-love, which looks on them as productions and priviledges that appertain to it, serve for Principles to judge by in the like occasions. And thus they frame to themselves a Morality that is little less irregular than that of *Indians* and *Mahumetans*.

They think they stand in need of Masters and Teaching for all things else: They study these with some care; they shew a docility towards their Teachers. There is onely the Science of living which they either learn not, or desire not to learn; or else they learn it with so little care and application, that it seems they scarce think it worth their pains.

They make choice of good Artificers, Physicians, Lawyers; here they fear being deceiv'd in matters of the smallest consequence. But they mistrust nothing; when nothing less than their Salvation

or Damnation is at stake. Here every Director is learn'd and sufficient, the first that comes is good, and they rely on him with a full and perfect security. Thus we boldly begin the journey of our Life, without searching after other light than such as these fantastical Maxims furnish us with, and wherewith we have rashly loaden our Understandings.

Where are they to be found, who are seriously toucht with a fear of going out of their way, and following some ill track? who desire nothing more than to find that true Light, which may conduct them; and who make this search their great and most serious employment? Where are those who mistrust themselves, who walk with fear and trembling, and who continually watch how and where they place their steps? There are some without question, because there are some Just and chosen ones; but there are but few, because the number of these is small. The generality of the World goes on boldly without fear, without mistrust, without forecast, without reflection, and rashly running after their passions and humours make great haste towards Death, till they come to that dreadful period, which mani-



manifests to Men what they have refus'd to do; but manifests it so, that thence they shall receive no advantage, whilst it draws from the bottom of their hearts those words full of despair: *Ergo erravimus à viâ veritatis, & justitiæ lumen non luxit nobis & Sol intelligentiæ non est ortus nobis.* We have gone astray from the ways of truth, the Light of Justice hath not shined on us, nor has the Sun of knowledge risen for us.

Whilst I affrighted consider the rash and wandering steps of the greatest part of Mankind, leading them to Death, and that an eternal one, methinks I see a strange life surrounded on all sides with precipices, overcast with dark clouds, so that it cannot be seen, and environed with a torrent of Fire swallowing up all those who fall head-long from the top of its precipices. All the ways, all the tracks of this life lead to these precipices except only one, which being both narrow and ill to be found leads to a Bridge, by which this torrent of flame may be pass'd, and the traveller carried over to a place of security and light.

In this life there are an infinite number of Men, who without instruction are

are forc'd to march forward: an impetuous wind drives them on, and will not give them leave to make any stay: they are told nevertheless that all ways end in precipices, except one by which they may be sav'd, but that this is very hard to be found out.

Yet notwithstanding this advertisement these without enquiring for this happy track, and as if they perfectly knew it, begin their journey, are only taken up with the care of their Equipage, with a desire of domineering over their Fellow-travellers in the same unfortunate Road, and with seeking after several diversifements they may meet with in their journey. Thus they insensibly come to the brink of the precipice, whence they are cast into this torrent of fire, which swallows them up for ever.

Whilst there is only to be found a very inconsiderable number of wise Men, who with care look out for this narrow path, and having found it, walk therein with great circumspection; and thus finding the means of avoiding the precipices, and passing safe over the torrent, at last come to a place of security and rest.

Perhaps he who spoke these words to God Almighty, *Torrentem pertransiis ani-*

*manoftra, for fit an pertransiffet anima noftra a-  
quam intolerabilem,* had framed in his mind  
some fuch image as this, which though ne-  
ver fo frightful comes yet far fhort of the  
truth I had a mind to represent. Spiritual  
things are fo elevated that no imagina-  
tion can reach them: Any thing of image  
is infinitely fhort of their real greatnefs.  
There is no proportion betwixt this  
torrent of fire fwallowing up fuch as  
fall from the precipices of this Imagi-  
nary Island, and that of Hell which  
fwallows up fuch as depart out of this  
World by the gate of Death, having  
wander'd all their Life-time out of the  
ways of Juftice. And yet this represen-  
tation, as imperfect as it is, fuffices to  
make one comprehend, that the only  
Wifdom of thefe Travellers would be  
to feek out the way which might fave  
their Lives, and to continue walking  
thereinto the laft; and that all thofe  
who fhould not be concern'd to find it  
out, were foolifh and miserable. It fuffices  
to make one conceive, that what curiofity  
foever we have to know other things,  
all ambition to lord it over our Com-  
panions, all that puther to feek out  
pleafures, are not onely vain and ridi-  
culous, but are alfo the effect of an in-  
credible

credible stupidity. What then is to be said of the truth whereof this draught comes so short, and what ought we to think of the blindness of Men who have so small a care to be taught the way of Salvation? who live and jogg on at adventure, thinking on nothing but to take their pleasure in this voyage of Eternity.

It is to draw Men out of this brutish temerity throwing themselves head-long into Hell by following their capricious humours and fancies, That God in the Scriptures exhorts them to give ear to Wisdom, and open their hearts to understand it. 'Tis for this reason he exhorts them to seek for it as the Covetous seek for hidden treasure; *Si quaesieris eam quasi pecuniam, & sicut thesauros affoderis illam*: That he commands them to look on it as their Substance, their inheritance, their treasure. *Posside Sapientiam, posside Prudentiam; & in omni possessione tua acquire Prudentiam*. For this Wisdom which he commands them to seek, is nothing but the Light that is necessary for them to walk well in the darkness of this Life, and to regulate their actions according to the Justice and Law of God; and it wholly consists in knowing the path they ought to keep

to arrive safe at Heaven. Wherefore he says expressely, *That the wisdom of him that is truly cunning, is to know his own way: Sapientia callidi est intelligere viam suam.* The Scripture calls it the Science of Salvation, *Scientiam salutis*; because it alone is able to conduct us thither; and all other without it are but Sciences of Death.

Behold here the true science of Men! 'tis to know their way, that is, the way of Salvation, the way of Peace, the way of Heaven. Their happines consists in acquiring this Science, but the means to acquire it is to set that value on't, which it deserves. Wherefore the Scripture says again, *That the beginning of Wisdom is to esteem Wisdom one's treasure, and to prefer it before all things else we can have in this World. Precipuum sapientiae posside: Sapientiam, & in omni possessione tua acquire Prudentiam.* For God hath ordain'd that this Science so necessary to Men should be such as should depend more on their hearts than on their Understandings and Wit; and that it should not be found by those who desire it not, or who desire it not so much as it deserves. They never mis finding who seek it with their whole heart and desire.

Thus

Thus the greatest advance we can make towards Wisdom is to desire it, to seek after it sincerely, and to be thoroughly struck with the sense of that dreadful misery which is found in guiding one's Life by chance, and in following rashly Maxims receiv'd without judgment, with the Scripture calls *walking after one's own thoughts, and doing their will*; in not knowing whither one goes, and in being unconcern'd whether the way we walk in leads to Life, or Death.

My design in this Discourse was only to beat down this monstrous stupidity, and to perswade, if I can, those who shall read this Piece, and have not yet made sufficient reflection on its Theme; That it is a horrible blindness to busie one's self, as most of the World does, with those things which usually take up our thoughts, to learn Arts, Exercises, Sciences, and not to learn the great Science of living, that is, The Science of guiding one's Life, so as is requisite to shun an eternity of evils wherewith we are threatn'd, and to arrive at that Everlasting happiness which shall be the recompence of the Just.

For when once this thought is strongly settled in the heart and understanding,  
and

and that it becomes our predominant affection, It does not onely put us in the way of finding Truth, sets us on work to seek it, and open our eyes to see it ; but it is able above all things else to dissipate that illusion which hides it, to wit, That doubleness of heart, so often observ'd in Scripture, which makes us apprehensive and fearful of knowing our Duty, lest the obligation of complying therewith, when once known, should urge and press us too much ; or that we should be forc'd either to renounce and forsake our passions, or at least not to follow and humour them but with a remorse of Conscience, which would incommode us, trouble our repose, and blast our content and pleasure.

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# OF GRANDEUR.

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## PART. I.

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*Of the Nature of Greatness,  
and of the Duty of Inferiours  
towards Great ones.*

S. 1. **M**EN have of Greatness contrary thoughts, which nevertheless spring from the same root of their own natural corruption. They love and hate it, they admire and contemn it. They love it, because in it they see whatsoever they desire, riches, pleasure, honour, power. They hate it, because it humbles, and bears them down; and makes them sensible of the want they are in of the goods they love. They admire it,  
be-



because it dazles them. They condemn it also, sometimes, or at least seem to do so; that, in their own imagination, they may raise themselves above the Great; and thus build an imaginary Grandeur, by pulling down those, who are the Object of the Vulgar's admiration.

§. 2. Though all these various sentiments are human, nevertheless it must be granted, that those which incline us to honour and esteem the Great are much the stronger and the more active, because they look towards the most natural objects of concupiscence: whereas hatred for greatness, is in some sort stifled by the continual need we have of Great ones, which insensibly gives the Soul a bent to respect and esteem that state. We despair of rising as high as they, and so chuse to partake of their favours, by submitting our selves to them.

§. 3. Humane contempt of Greatness is only to be found for the most part in a certain Generation of Men, who palliate their pride with the name of Philosophy, and who, since they cannot satisfy their ambition in becoming great, at least please and satisfy a malignant humour they have, in lessening and abasing

sing those that are so. *Since we cannot arrive at Greatness, let us take revenge by speaking ill of it,* said Montagne pleasantly enough, to express this natural sentiment of pride.

If perchance some Philosophers have been found, who having reason enough to be well-pleased with their condition, as the World goes, have yet made a show to condemn Greatness in their Discourse and Writings; this has happen'd through a vanity yet more ingenious and fine-spun. These People have been wondrous careful not to part with their riches effectually; and Seneca, with much caution, hath strengthened himself with Maxims against this real quitting of this wealth. *It is,* says he, *the part of a weak Soul not to be able to bear a great fortune. Infirmi est animi pati non posse divitias.* For what purpose then are all these fine discourses against Great ones, and their wealth. Even to joyn together that human glory of Greatness with that Philosophical one of slighting and contemning it; to the end he might be esteem'd not only by the Vulgar, but also by Philosophers and Men of Learning.

**S. 4.** We ought not then to follow the Dictates of Concupiscence in the sentiments

ments we must have for, or against the Great; nay, we ought to mistrust our very Reason because of that commerce and tie it has with those passions, which corrupt its judgment in the things they are concern'd in; we must seek out some surer, and less suspected lights; and it is impossible to find out any but in Christian Religion, because it alone thoroughly knows Concupiscence, and so can develt Greatness of those false advantages where-with our ambition hath adorn'd it, and settle on it those true ones the malignity of our Nature would take from it.

§. 5. There's nothing Estimable in the things of this World but what God has plac'd there according to what's said in the Gospel: *Non potest homo accipere quicquam nisi fuerit ei datum de Cælo.* Whatsoever comes from God is good, and deserves esteem: all the productions of self-love we must condemn and hate. In Great ones therefore we ought to esteem what God has bestow'd on them, and condemn what they have from Concupiscence. Now it belongs to Religion to distinguish betwixt the one and the other; and to discover to us, what Persons of Quality really received from God, from what they have from the errors and illusions of Men.

§. 6 This

§. 6. This Principle once settled, it is easie to perceive that the common Idea Men frame to themselves of Grandeur, is altogether false and deceitful ; because it is only grounded on the false judgments and illusions of their own hearts. For this is the way they take to frame this Idea. They love power, riches, pleasures : they see that the Great are Masters of these. Hence they esteem them happy, and prefer their condition before that of others who want these ; and by this preference they raise them above the rest of Mankind. This judgment is already false and deceitful : For pleasure, riches, and power, are not real goods, only Concupiscence takes them for such ; whereas reason enlightn'd by Faith esteems them great evils, because they are great obstacles to devotion, and our eternal Salvation. But men stop not here : For as they see the judgment they have pass'd on the condition of Great ones is not peculiar to themselves, but that the greatest part of Mankind has the like sentiments of esteem and admiration, they settle this judgment which they see in themselves, as well as in others, as a Basis whereon to raise Greatness yet higher, ; and thus they consider Great ones

ones as surrounded with a crew of admirers, exalting them infinitely above the heads of other Mortals.

This is the Idea Concupiscence gives of Greatness, but a small light will suffice to discover its illusion. For all these judgments, hoisting the Great above others, being only vain fancies, bred out of the corruption of Man's heart, it is manifest that Grandeur built thereon, is nothing but a meer shadow and phantasm without any solidity.

§. 7. Philosophy may lead us thus far; but if we see no other light but what it hangs out, we may well, whilst we free our selves of one error, run into another, which is to believe that the Great deserve no honour or respect at all. And the truth is, this conclusion would necessarily follow, were Greatness only built on this confus'd heap of false judgments and false goods: for I ought not to respect a Man because he is more miserable than my self. And that illusion which makes the Great believe they are happier than others, because they appear such to a number of abus'd People would deserve only our pity, not our respect and esteem.

§. 8. In the mean time the Scripture  
H tells

tells us there is an honour due to Persons of Quality, and that Christian Piety ought to comply with that Duty. Now Piety having Truth for an inseparable Companion, cannot bestow honour where none is truly due. One may even aver that there is something in Greatness which God has plac'd there, since the Scripture on the one side ascertains us, that the Great are to be honour'd; and on the other teaches, that all honour is due to God alone, *Soli Deo honor & gloria*. Hence it follows, that we may honour God when we honour the Great, and that there is something of Divine in them which may terminate the honour we give them. But to know what this is, it is necessary to go up to the first establishment and origine of Greatness.

§. 9. Concupiscence, Reason, and Religion, combine together to frame this condition we call Greatness. Concupiscence desires it out of pride; Reason approves it because necessary for Mankind; and religion authorizes it by Warrant from God Almighty. To know how this comes to pass, we must consider that if Man had remain'd in the state of innocence, there had been no one greater than the rest; for being born equal, they

they would all have remain'd in the same equality of Nature. Man is not properly made to command other Men, as St. Gregory says, because his will is not the rule of anothers will ; and because God's will is the only rule of them all, which would, before original sin, have been sufficiently known to all without learning it from others.

§. 10. If then Greatness be not always a deordination in it self, yet at least is it always an effect of the disorder of Nature, and a consequence of sin. For as the state of innocence cannot admit an inequality, so that of sin cannot endure equality. Every one would be Master, and tyrannize over others : And as it is impossible all should succeed in these pretensions, there is a necessity that either reason should reduce things to order, or force ; and so the stronger become Lords, whilst the weak remain Subject.

§. 11. Reason doth not only see that the subjection of some to others is inevitable, but also that it is advantageous and necessary. Reason knows, that since sin, Man has too little light to guide himself by, even in things of a civil life ; and that the will is too corrupt to main-

tain him in peace and a regulated orderly way of living. Reason therefore sees, that it is necessary that some gross Law should be made to bind him to his duty, and this is the Law of Empire and Dominion: Thus it perceives that it is convenient that Laws should be made, and Politic establish'd; and that the power of seeing them observ'd should be confer'd on some certain Men. Reason allows that human affairs should be orderly managed, and that to avoid disputes, precedence should be given to some above others. In a word, it does not only consent to the establishment of Greatness, but it looks on this ordination as the Master-piece of human Wit, and a thing of all others the most useful in the World.

§. 12. Though Concupiscence affect Greatness, and Reason approve its establishments; yet are neither the one nor the other warrant enough to make it become lawful. Man belongs not to himself, neither he nor others are at their own dispose. God alone is their Sovereign Lord; and to acknowledge, or establish any Superiour without his order, is an incroachment on his Prerogative. If a crew of Slaves packt together



ther in a Prison should bestow on some particular one the right of life and death over others, their Master would laugh at this rash government; and would punish him, who us'd this right as an Usurper and Tyrant; because 'tis a right belongs only to him, and he only can transfer or communicate it to another. This is our case, in respect of God Almighty; that is, we are his Slaves, and without his order cannot dispose of our selves. In vain therefore should Men bestow on some one amongst them the right and power to govern the rest, if God did not warrant their choice with his authority. And for this reason, according to the Doctrine of St. *Austin*, our punishments would be murders and homicides, did not God Almighty, who is the only Lord of Life and Death, give a power to make those dye, who violate the Laws of Nature, and disturb human Society. But from Scripture we learn that he has give this power, and by his authority confirm'd these human constitutions; that he approves that Men link themselves together by Laws and Forms of Government, and that he gives leave to make choice of some amongst the rest to see them observ'd; and communicates his

power to those, thus chosen to, govern such as are plac'd under them.

§. 13. These are not idle speculations: they are truths decided by Scripture. For it is the Apostle Saint Paul, who teaches, that all power is deriv'd from God, *Non est potestas nisi à Deo*: That they are established by God; *qua autem sunt, à Deo ordinata sunt*: And that who resists power resists the Ordinance of God: *qui resistit potestati, Dei ordinationi resistit*: that the Governours of the People are the Ministers of God, to reward the good and punish the wicked; *Dei minister est tibi in bonum, Dei minister est tibi in iram*. And thus he bestows on Princes the same Title he allows himself, as an Apostle sayes, *sic nos existimet homo ut ministros Christi*.

By this it appears that Greatness is a participation of God's power over Men, which he bestows on some for the good of others; that it is a charge he entrusts them with: And thus nothing being more real and just than God's power and authority; nothing also is more just and real than Greatness, in these to whom he hath effectually communicated it, and who are not Usurpers of it.

§. 14. Out of this Doctrine it is easie to

to comprehend how that Monarchy and other Forms of Government spring originally from the choice and consent of the People, and yet the authority of Monarchs comes not thence, but is deriv'd from God only. It is true he hath given the People a power to chuse a Government. But as the Election of those who chuse a Bishop, does not make and constitute him one; for the Pastoral authority of *J. E. S. U. S. C H I R S T* is confer'd on him by his ordination: So is it not the so'e consent of the People which makes Kings, but it is God's communicating with them his Regality and Power, which makes them lawful Kings, and gives them right over their Subjects. And for this reason the Apostle does not style Princes Ministers of the People, but Ministers of God; because from him alone they hold their power.

§. 15. Hence a consequence of great importance may be drawn in favour of successive Monarchy; and it is this: Although the establishment of this kind of Government once depended in its first setting up on the People, by the choice of some one Family, and by their constituting this way of succession in the Kingdom: Nevertheless this constitution

once made, it is no more in the People's choice to change it afterwards. For the power of making Laws no more resides in the People when they have once de-vested themselves of it, and who had all imaginable reason to do so, nothing having been more for their good; but is transfer'd to the King, to whom God communicates his ruling power. And thus as in a successive Monarchy the King never dyes, so the People being never without one, they never come to be in a capacity to make new Laws to alter the order of succession; to do which they have never sufficient and lawful authority, since it always resides in him whom God hath given it, according to those constitutions to which the People willingly once submitted themselves.

§. 16. From hence also it is evident, that it is never lawful for any to rebel against his Sovereign, nor to engage in Civil-wars against him. For War cannot be rais'd without authority, and that a Sovereign one, since by it People are put to death, which supposes a right over Life and Death. Now this right in a Monarchical state only belongs to the King, and those who exercise it under his authority. Thus those who rebel against

against him being destitute of this Authority, commit as many murders as they cause Men to die, since they are the cause of their death, without any power or order from God. It is in vain to justify these under pretence of abuses in the State, which they would seem to redress. For no abuse is so great, as to give Subjects a right to draw their Sword; for they have no right to the Sword, and cannot use it but by command from him, who wears it by order from Almighty God.

§. 17. This Regal Power, this Right to govern Nations, which essentially belongs to God, and is by him communicated to some for the good of others, resides in Kings in an eminent degree; but from them is deriv'd to all their Ministers, who are employ'd to rule the People under them, and maintain order. So that it comprehends all Authority whatsoever, that gives motion to, and regulates the Affairs of State; whosoever is a sharer herein, is God's Minister for that part he has of his Authority.

§. 18. It seems there are in Governments certain Greatnesses that consist more in place than authority: Such is

the Quality of Prince of the Blood, which Places its owners in a much higher rank above others that want it, but which includes no jurisdiction, at least if it be not joyn'd to some other Charge or Office. But even this Rank has its kind of Authority, and is, like others, deriv'd from God's order. For there being a necessity that humane affairs should be regulated, and since they cannot subsist without order, it is requisite to establish these Preeminences, so that some shall have a right to be prefer'd before others. And this preference hath with justice been granted to Princes of the Blood, as a consequence of the very nature of successive Monarchies. For this form of Government consisting essentially in the choice the People have made of a certain Family whereby to be govern'd, it is evident, that as all those of this Family have a right to the Regal Dignity, and in their turn may come to have it; so it is necessary, that the People should be accusom'd before-hand to respect them more than others; it being otherwise a matter of difficulty, that the People should have those sentiments of respect and submission due to Kings, for these Princes, when they effectually come to the Crown.

§. 19. By these Principles, a Solution may be given of the Question propos'd touching what it is, that makes the Great worthy of our respect: It is neither their riches, pleasures, nor pomp; it is the share they have in that Regality which belongs to God, and which we ought to honour in their Persons according to the proportion they participate thereof; it is the order where God has plac'd and dispos'd of them by his providence: Thus this submission, having for object what is really worth our respect, ought not onely to be exterior and Ceremonious; but interior, that is, it ought to carry with it an acknowledgement of a real Superiority and Grandeur in those to whom we give this kind of honour: And for this reason it is that the Apostle commands Christians to be obedient to higher Powers, not onely for fear, but also for conscience sake: *Non solum propter iram, sed etiam propter conscientiam.*

§. 20. The pomp and splendour which usually accompanies the Great, is not that which makes them really worthy of our respects, though it be that which makes them honour'd by the greatest part of the World: but because it is requisite they should have this respect pay'd them, it is all just and equitable that

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Grandeur should be join'd to this exterior  
 Magnificence: For Man is not Spiritual-  
 iz'd enough to respect in them the au-  
 thority only of God, if they do only see  
 them in a state that is the usual object  
 of their contempt and hatred. Thus,  
 that Greatness may make that impression  
 on the mind which it ought, it is but  
 fit it first should work on the senses.  
 This makes it necessary the Great should  
 have Riches in proportion to the De-  
 gree they hold: for by Riches they pre-  
 serve that good-will, which is requisite  
 for their condition, and without which  
 it would become useless to others. 'Tis  
 a gross visible error, which *Tertullian*  
 teaches in his Book of Idolatry cap. 18.  
*That all the marks of Dignity and Power,*  
*and all the ornaments annex'd to Office,*  
*are forbid Christians, and that Jesus Christ*  
*hath plac'd all these things amongst the*  
*pomps of the Devil, since he himself appear-*  
*ed in a condition so far from all pomp and*  
*splendour.* For Christian Religion never  
 thwarts true Reason; and if our Saviour  
 did not take on him this exterior Mag-  
 nificence, it was not because he absolute-  
 ly condemn'd it; but because that  
 humble deportment was conformable to  
 his Ministry, in which he did intend to  
 shew;



show, in his outward way of living, the interior disposition of mind his Disciples ought to have. Great ones therefore must learn from the Life of our Saviour *JESUS CHRIST*, not to be in love with Pomp and Splendor, but not effectively to lay it aside, without God inspires them to leave the World for good and all. But we ought not to wonder at this excess of *Tertullian*, since he teaches in the same Book, That Christians are forbid to pass judgment, on the Life and honour of Men, which is contrary to the Doctrine and practice of the Church.

§. 21. The exterior respects given, by inferiours to the Great, are other, lawful attendants on their Condition. For though these perhaps in their origine be but the inventions of Man's pride, which perchance enjoys its Greatness better by seeing the abjection of others; yet ought we to acknowledge that these respects and differences are in themselves both useful and just; and that though Pride had not, yet Reason ought to have brought them in fashion. For it is but just and reasonable, that the Great should be honour'd by a sincere and true acknowledgement of that order  
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of God which has rais'd them above others. Man has so great an aversion from submitting to, and acknowledging others above himself, that to accustom his mind and Soul thereunto, it is necessary that in some sort the very Body be brought to it: the Soul insensibly taking the like bent and posture, and making an easy step from the outward ceremony to what's really true. And for this reason it is but fit, that these exterior respects should carry with them something of trouble, otherwise it would not be perceiv'd that they are directed to honour the great; but that they might be practis'd only for that pleasure and convenience they may carry with them, and so be indifferently given to all alike; and thus the Soul would not insensibly receive any sentiments of Respect for those who are thus honour'd.

§. 22. Those who have said that, (there being two sorts of Greatness, the one Natural, the other of Establishment;) We only owe Natural respect, which consists in esteem and submission of mind to natural Endowments, and that to Greatness of Establishment respect of the like nature ought to be given; that is to say, certain Ceremonies invented by

by Men to honour the Dignities they have set up, ought further to add, to make this opinion thoroughly solid, that these exterior Ceremonies ought to spring from an interior sentiment of mind, by which we acknowledge in the Great a true superiority: For their Condition carrying with it, as we have said, a certain participation of God's Authority, is worthy of a true and interior Respect and it is so far from true, that the Great have a right to exact from us an exterior ceremonious deportment, without any sympathizing motions of the Soul; that on the contrary it may be said, they have only a right to exact this outward Respect, that they may thereby imprint in our souls those just inward sentiments which we ought to have of their Quality: So that when they come to know certain Persons so well, as to be fully assur'd they are in due disposition of respect towards them, they may dispence with exterior Ceremonies, as having already what they tend to of good and useful.

§. 23. It is true the respect we bear great Persons ought not to corrupt our judgments, and make us esteem in them what ought not to be valu'd. It agrees well

well enough with our knowledge of their faults & miseries, nor lays it on us an obligation of not preferring before 'em in our minds those who have more of real goods and natural Grandeur. But as respect is their due, as it is fit they be honour'd, and as the generality of the World hath neither Light nor Equity enough to condemn faults, without undervaluing those they see guilty; so there remains an obligation on us to be mighty reserv'd in what we say of Persons of Quality, and those to whom this honour belongs. This word of the Scripture *Speak not ill of the Prince of thy People*, is to be understood of all Superiours, as well Ecclesiastick as Secular, and generally of all who have any participation of God Almighty's Power; wherefore it is perfectly opposite to true Piety, to use that Liberty the vulgar takes to cry down the conduct of those who manage the State. For besides that, this is done rashly for the most part, and against truth, because they have not always sufficient information of what they say, these discourses are never made without injustice, because by them we imprint in others a disposition contrary to that, God would have them to be in towards, such as he has set over them.

§. 24. There are some who at least would have this Authority, which we must thus respect, only given to desert, and who accuse of Injustice those Laws which have fasten'd it to some exterior qualities. They speak high when they discourse against such Constitutions, as have made Greatness depend on Birth: We chuse not, say they, to steer a Vessel, him that is, the best of the Family: Why therefore do we do so, to guide Kingdoms and Empires? But these are unacquainted with the bottom of Man's weakness and corruption. They reason well: if Men were reasonable and just; but they reason very ill, since Man neither is nor will be so. Man's natural injustice which cannot be rooted out of his heart, makes this choice, not only reasonable, but even Reason's Master-piece. For whom shall we chuse? even him who is most virtuous, wise and valiant. But behold we are already at Daggers drawing. Every one will be this Virtuous, Valiant, and Wise Man. Let us therefore determine our choice by something that is exterior, and admits no dispute. He's the King's Eldest Son: this is clear and unquestionable:

Reason

*This from  
Monsieur  
Pascal.*

Reason therefore cannot do better than chuse him; for Civil War is the worst of Evils.

§. 25. What is true of Royalty is also true of the first Officers of State. Had it not been better, will some say, that Princes were such by merit, than by descent: one may rise higher by Vertue than by this vain prerogative. Is it not a piece of injustice that a General of an Army, after he hath conquer'd whole Provinces, should be oblig'd to give place to a Prince of the Blood, without Wit, without Experience? No, this is no injustice. On the contrary 'tis the best invention Reason could find out to temper the haughtiness of Grandeur; and to free it from the hatred and envy of Inferiours: If one became Great only by desert, the height of the great would be a continual noise in our ears, that they were prefer'd. to the prejudice of others, whom we fancy more deserving than they; and every one would say,

*The days your own: and what was only due*

*To my desert, Evermore has been thrown on  
You.*

But

But thus joyning Greatness with Birth, the pride of inferiours is allaid, and Greatness it self becomes a far less eye-sore. There is no shame to give place to another, when one may say, 'Tis his Birth I yield to. - This reason convinces the mind without wounding it with spight or jealousy. Custom hath made this easie, and no body rebels against an establish'd order which is not at all injurious to him.

§. 26. Another advantage that accrues from this establishment is, That Princes may be had without pride, and Grandees found that are humble. For it gives no occasion of pride to continue in the rank where God's Providence has plac'd us, provided we use it to the ends he prescribes. Moreover, here the sentiments of humility may be preserv'd in the heart, one's faults and misery may be known; and one may look on his Condition as something not belonging to himself, being only plac'd there by God's disposition. But how hard is it to be humble when we consider that our rise is the fruit of our labours, and reward of our merits; when we have anticipated it by our desires, procur'd it by our address, and have some reason to

to believe it is our due, and that we as far excell others in merit, as we are rais'd above 'em in place.

§. 27. When Desert is the gate by which we come to Greatness, we scarce ever arrive there but by the way of Ambition; and using in the room of real Vertues, Cabals and Under-hand-dealings. We often come thither without merit, almost always without a call, since the call we have is only from our selves and our own ambition. But at least those that are born Great may with truth say, They have a call, and that it is God who has made them so. And thus by complying faithfully with the duty of their Station, they are without doubt in a greater likelihood to draw down on themselves a blessing from Heaven, than such as striving forward in the World, out of motives altogether carnal, ought rather to think of quitting their Station than keeping it; since they cannot say to themselves that God has rais'd them thither, whether their own ambition only brought 'em.

§. 28. This way of honouring the Great, to wit, by considering in them that the portion which they have of God's authority is so much the more beneficial



neficial for human Society, as being independent of Personal indowment ; it is also free from the capricious judgments of humorists, and so becoms fixt and unalterable. And here is another consideration of the same Nature. Let the Great be what they will, at least they are the Ministers God makes use of to procure Men the greatest and most essential goods this World has. For we neither enjoy our Estates, nor travel without danger, nor remain quiet at home : We reap no advantages by commerce, receive no profit from the industry of Men, or from human Society, but by the means of publick Discipline. This once gone, we cannot say we are Masters of any thing, every one would be his Neighbour's foe, and there would rise an universal War, not to be decided but by force.

§. 29. To comprehend more fully how great our Obligation is to State-government, we must consider, that Men being void of Charity by the disorder of Sin, nevertheless remain full of wants, and in an infinite number of ways depend one upon another. Concupiscence therefore hath taken the place of Charity that it may supply these wants, and the means it uses are such that one cannot enough admire

admire them ; vulgar Charity cannot reach so far. Going in the Country we meet almost every-where People that are ready to serve those that pass on the Road, and who have Houses furnish'd to entertain them. These are at the Travellers dispose, he commands, they obey. They seem to believe that we do them a kindness in accepting their service ; they never seek to be excus'd from lending that assistance which is required. What would deserve our wonder more than these people, were they animated and set on work by Charity ? But it is Concupiscence that does it, and does it so well and gracefully, that they would even have us to think that they take it for a courtesie that we employ them in our service.

What a piece of Charity would it be, to build for another an intire House, furnish it with all necessary Household-stuff ; and after that to deliver him up the Key ? Concupiscence does this cheerfully. What Charity would it be to go and fetch Drugs from the *Indies*, to submit ones self to the meanest Offices, and serve others in the most abject and painful commands ? And this Concupiscence does without ever complaining.

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There is therefore nothing whence Men derive greater benefits to themselves than their own Concupiscence. But that it may be disposed to do these Offices, there ought to be something to keep it within compass. As soon as it's left to it self, it flies out and keeps within no bounds. Instead of being beneficial to human Society, it utterly destroys it. There is no excess it will not run into, if not held back. It is by its own Inclination and bent carried to rob, kill, and commit the greatest injustice and extravagances.

There was then an art to be found out to keep Concupiscence within bounds: and this art consists in that polity which by fear of punishment keeps it in, and applies it to whatsoever is necessary for human life. This Polity furnishes us with Merchants, Physicians, Artificers, and generally with whatsoever contributes to our pleasure, or supplies the necessity of Life. Thus we have an Obligation to those who maintain Government, that is, to those in whom resides the authority which regulates and keeps the Body of the State together.

§. 30. We should admire that Man, who should have found out the Art of taming Lions, Bears, Tygres, and other  
Wild

Wild Beasts, so as to make them servicable for the use of Life. Government is the worker of this Wonder for Men left to their own desires are worse than Lions, Bears, or Tygres. Every one would devour his Neighbour; and it is by the means of Policy and Laws that these Wild Beasts are become tractable, and that from them we reap all those human services that might be had from pure Charity.

§. 31. Policy in governing is an admirable invention found out by Man to furnish private Persons with those conveniences, which the greatest Kings could not have, were their Officers never so many, their Riches never so great, if this order were destroy'd. Without this Invention what Servants, what Wealth should one have to procure the bare conveniences which now any one of four hundred Pounds a Year enjoys? How many Ships ought he to have, and send into the several Parts of the World, to bring him back the Drugs, Stuffs, and Curiosities, and Manufactures of far Countries? How many Men must be employ'd to bring him constantly every Week News from all Parts of Europe? What Wealth would suffice to maintain  
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so many Courriers as are necessary to send into divers places; or to furnish Horses and Inns to lodge them? What Armies of Souldiers to secure the Ways, and free them from Thieves? How many Trades would it be requisite to set up, to find them with Meat, Cloaths, and Lodging! All Trades are linkt together and depend one on another, so that he would have need of them all; and that not only for himself; he would need them for his Officers, and for all those who wrought for him; and thus there would be no end. An ordinary Gentleman has all this, and that without trouble, turmoil, or anxiety. Whatsoever he needs is brought to him from *China, Peru, Egypt, Persia*; and, generally, from all the World. He's free from the expences of building Ships; he's easur'd from all the dangers and hazards at Sea. All the Roads in *Europe* are kept open for him; and Courriers are dispatcht to bring him the News of what happens. There are certain People who spend their Lives in the Study of Nature to cure his Diseases, and are as ready to serve him, as if they receiv'd his Wages. He may with truth say, that there is a Million of Men working for him in the Kingdom,

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He may reckon amongst the number of his Officers not only all the Tradesmen of the Realm he lives in, but also those of Neighbouring States, since they are ready to serve him, bestowing on them a certain reward agreed on, which is less than the wages he might give his own Servants. All these, who thus work for him, bring him no trouble, nor is he oblig'd to supply their wants. It is not a part of his Charge to manage them; there's no need of Superior Officers to govern, nor Inferiour to serve them; and if there be, it is not his part to provide them. Who can set a value high enough on these Advantages, which thus equalize the private Condition of Subjects to that of Kings, and which freeing them from all the troubles, bestow on them all that is to be had of good in the greatest riches?

§. 32. The Vulgar become insensible of all this, out of a principle of vanity and ingratitude. They draw the same advantage from all those who work for the publick, wherein they are comprehended, as if they wrought onely for them. Their Letters are as safely carried to the furthest parts of the World by a Courier that carries ten thousand, as if

if he was charg'd with one only; they  
 are as well lookt to by a *Physician* that  
 attends many others, as if he was only  
 to cure them: And moreover the expe-  
 rience he gets by going to many, makes  
 him able to serve them in the cure of  
 their Maladies. Nevertheless, because  
 they know that they do not alone enjoy  
 these benefits, they are not toucht.  
 Their wants are equally supply'd, but  
 their vanity is not equally satisfied; be-  
 cause they have no right to a superiority  
 over those whose service they receive.  
 They undervalue and slight what profit  
 they draw thence; and though the benefit  
 others receive, diminishes not at all that  
 which rebounds to them, yet does it  
 diminish and take away the sense thereof,  
 and they do not believe that they are  
 oblig'd to any body, because ther's a  
 number of others, who are partakers of  
 the same benefits, and sharers in the same  
 obligation.

§. 5. For the most part we reflect not on  
 those real goods we receive from Kings  
 and Men in Authority, no more than we  
 reflect, as was observed by one of old,  
 that we are mightily oblig'd to the  
 Earth that sustains us, and that we should  
 be ill put to it should it fail under our

feet. But this forgetfulness in Man is a proof, not an excuse of his ingratitude. For since these are Benefits, and great ones too, and receiv'd moreover from the hands of God by the Intervention of Men, we ought to acknowledge them with gratitude, and in this acknowledgement include all those, by whose means he hath convey'd them to us, and with whom he hath deposited his Authority for this purpose.

§. 34. Humane obligations, when they are just and due, become the duties of Christian Religion, because it hath for Rule, Sovereign Justice, and consists solely in conforming it self thereunto. Hence the Apostle commands Christians to pray for Kings, and for those, who under them rule the State; and these Prayers are their due debts, if for nothing else, at least for the care they have in maintaining peace, and quietness amongst Men. Thus 'tis a fault, not to comply with this obligation in omitting to pray for Kings, and we make our selves unworthy of all the benefits God by their means bestows on Man. There are few who consider this enough. The most part of the World basifies it self in every complaints against the disorders of  
State,



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State, of which commonly it is ignorant, and dreams not of complying with that just acknowledgement that is due to God, for the benefits receiv'd from him by the means of all-well order'd Governments; and nevertheless these benefits are infinitely greater than these disorders, whether true or suppos'd, which are the subject of all these mutterings and complaints.

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**GRANDEUR.**

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PART. II.

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*Of the Duties belonging to,  
and Difficulties occurring in,  
the Life of Great Men.*

§. 1. **I**F the nature of Greatness, such as we have here describ'd it, may be a foundation to build, as on a fixt and unalterable principle, the duties that Inferiors owe the Great : It is yet much more proper, to make the Great themselves know the most essential and indispensable obligations of their Places.

It is true, as we have shewn, that Grandeur is a participation of God's Authority and Power over Men, communi-

municated by him to some certain ones. But to know the duties that accompany it, we must know on what condition, and for what end, God has bestow'd on them this Power and Authority: It being certain, that, as they only hold it from him, so they cannot lawfully enjoy it but on such conditions as God has set, and that they cannot execute it, but for the ends he hath prescrib'd them.

§ 2. The first thing then we ought to consider in this matter, is, That God is Lord and King of Men by a title so essential to his nature, that it is impossible he should make any Creature partner in his power.

Man is essentially and naturally sub-  
jected to the Will of God, because this Will is his natural and unalterable rule. He's unjust when he follows it not: And his Justice consists in conforming and submitting himself thereunto. But it being also impossible, that the Will of any other Creature should be his Rule, neither can he be oblig'd to follow it for its own sake.

For this subordination of Man's Will to the Will of God is so essential to his nature, that even God himself cannot give him leave to be his own rule and

last end. And for this reason even the Son of God as Man, protests that he always fulfills the Will of his Father, and not his Own.

Now if it be not lawful for any Creature to do and follow his own Will, it is yet less lawful to make his Will a rule, and Lord it over his Companions; since his Will is neither its own rule, nor the rule of any other Creature whatsoever. God therefore can in justice rule and command our Wills; to him the Empire belongs, and his Divine Will we ought to consult, as the only rule of all our actions.

§. 3. Thence it follows not, but that we are often oblig'd to follow the humours and obey the commands of other Men, but this, never considering them only as Men, and obeying them as such; but by vertue of God's Authority obliging us thereunto. Thus our obedience finally tends to God, even then when we obey Men; for we only obey them because God commands we should. And this command of God is the principal motive of the obedience we render them. I obey my King whose Subject I am, and would obey my Master were I a Slave, because God commands,

mands I should do so ; 'tis therefore God whom I really obey : His Will is the rule of mine, and I have no tye nor dependence on Man, even when I am most punctual in obeying him. For as soon as this same Will of God shall let me understand, that he would not have me obey others in some certain things, they shall no more find me either their Subject or Slave.

§. 4. From hence it follows, that God does not communicate his Power to Men that they should make others the slaves of their own Wills, since this Empire of one Man's Will over the Wills of others is naturally and essentially unjust. It is not given them, that they should take pleasure, and pride themselves, as if they were those, whom others should look on as their last end : For in reality they are not, nay it is impossible they should be so. The only aim God has in making them sharers of his Power, is to establish them Ministers and Executors of his Will, whilst he gives them a right and power not to make themselves be obey'd, but God : Not to establish their own Dominion, but God's ; not to make Men contribute to their own glory and Grandeur, but to be themselves Servants

to the good of others, and to procure them all the spiritual and temporal conveniences they possibly can.

§. 5. Thus Greatness is a pure Ministry, having for its end the honour of God, and the advantage of Men, without any regard at all to it self. For it self it is not constituted, 'tis only made for others. By this it is evident, That to use it as one ought, in the order God has establish'd, the Great must be so far from considering their Subjects as being theirs, that they even ought to look on themselves as appertaining to the People, and to be firmly persuaded, that their Condition gives them no right either to follow their own will, or to make it be follow'd by others: That they cannot command, only to shew their Authority, and that in all the commands they lay on others, they ought so to behave themselves, that if they were demanded by God Almighty, for what end and motive they acted, they might with truth answer, That it is for him they did so, that it was to make his Laws be observed, and to procure their People what good they could.

§. 6. The crime therefore the Great ones commit in making their Grandeur  
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and Wealth subservient to themselves and their own pleasures, is a kind of perfidiousness to God. For certainly a King would have reason to esteem that Subject a Rebel, who having a Government entrusted to him, to preserve his Master's Authority, should pretend to make himself absolute. Hence it follows, that Great ones, having receiv'd their Greatness and Authority, not for themselves, but to the end they may raise up God's Empire, and procure his glory, they become Perfidious and Rebels, when they only use it for themselves.

§. 7. It is therefore necessary, the Great should look on their condition as a Ministry and Office bestow'd on them, not as a quality incorporated in their being. It is necessary that they should have no interior affection for it; that they should consider it as something not belonging to themselves, and by which they neither become more perfect, nor more pleasing to God: By it they have only means to do much good, or much harm, according as they comply with, and acquit themselves of the duty of their places. They ought to be firmly perswaded, that only this good, or evil use they shall make of Power,

Power, does properly belong to them, and which will stay with them; since that at the hour of their death they shall leave their Grandeur behind, and only carry with them those good or bad deeds they shall have done in the managing of it.

§. 8. From this Principle (which makes it plain that the Great ought not to use their Grandeur for themselves) it is easie to pass to this other; that having receiv'd from God their Authority and Power, they ought only to employ it for him; that is, they ought to do for God whatsoever they have a Power to do, and that the Measure and Rule of their Duties is to be had from thence.

They need only to examine, what they have Power to do; for it is a certain Rule they ought to do all they can. If they can do but little, they are obliged to no more; if they can do much, their Obligations increase in proportion to their Power.

§. 9. It hence follows, that a Prince, where he has Authority, ought to do all, he can for the good of his People, and of the Church; that all Lords, and Masters, ought to do the same in their Territories, and Families: That a Magistrate ought to perform, what his Office im-  
powers.



powers him to see done, to the end that justice be given to all; and lastly, every one in his place, ought to do whatsoever in right he can, so that the Talent, entrusted him by God Almighty, lye not idle and useles. This Rule may be told in three words, but the practice of it is of vast extent; since that to reduce all things to their due order, and to take away all abuses, there almost needs nothing else, but that those who are in possession of Authority, should use all their Power to see the Laws of God and Holy Church, observ'd.

§. 10. There are some of these Duties, which being gross and visible, are not altogether unknown to the Great; but there are others, which they scarce ever reflect on, which nevertheless are of infinite consequence. That which we have mention'd of referring all the respect others pay them, and making use of it to establish the Kingdom of God, is one of the greatest Importance. Respect and Honour, as I have said, are paid to the Great. The best Christians cannot in Conscience dispence with their Duty herein; and worldly Christians even give more honour than they ought; by worshipping in them Wealth, and what-

whatsoever else the deordination of their hearts causes them to Love and esteem. Honour therefore follows and waits upon the condition of the Great; and this honour is just: being bottom'd on good and warrantable reasons, as hath been shewn heretofore. It is even God himself, the Author of all Justice, that allows it to them; but he does not therefore allow them to make it the Object of their Vapity. All honour belongs to God according to Scripture; *Soli Deo honor & gloria*. The Great therefore ought to restore to God that which is given them, and to use it so, that God may be thereby glorified. Now the means to practise this Duty is not, for the most part, simply in the presence of God Almighty to de-vest ones self of the Honour annex to his condition, nor there to acknowledge that it belongs to him, and not to themselves; but so to behave themselves, that all Vertues whatsoever may be esteem'd honourable for their good example: For it is ingrafted in Man's nature to value whatsoever they see in those they respect, and not to make nice distinctions of quality and quality, so as to reverence some, and contemn and slight others. Hence it comes that the  
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honour we annex to the condition of Gracées, makes even the Vices of the vicious to be esteem'd, as in like manner all Vertues are, when they appear in any of the Great. Modesty in Apparel, shunning unlawful Recreations, an exact observance of the Laws of holy Church, cease to be dishonourable, when the Great publicly profess and practise them. When we but imitate them, we think ourselves shelter'd from the raillery of the World; and it is esteem'd glorious to follow those, who are always follow'd and waited on by glory and honour.

§. 11. We cannot sufficiently make known, of what Importance this one thing is for saving the Souls of the Great. For one of the greatest Artifices the Devil uses to engage Men in Vice and Debauchery, is, to fasten Names of contempt on certain Vertues; and to fill weak Souls with a foolish fear of passing for scrupulous, should they desire to put them in practice. It is by this means, for example, that he hath introduc'd into the World immodesty in Apparel; and that he makes even Women, otherwise very chaste, to follow those Fashions which were only found out for such, as were immodest. 'Tis the Mode, cry they; we cannot

cannot endure to be singular. These weak and foolish People have need to be upheld against this dangerous temptation; and nothing can do it better, than the example of Persons of Quality which frees them from the reproach of singularity. Thus it belongs to the courage and duty of the Great, to believe that they are rais'd by God to withstand this Artifice of the Devil, and to let the World know, that it is glorious to obey Almighty God; to underprop by their Example the weakness of their Brethren, and to confess *JESUS CHRIST* loudly and openly in the sight of the whole World, by publicly professing and leading a Life truly Christian. and should they only do the Church this piece of service, yet ought they not to esteem their Life ill-employ'd, nor their quality and condition of small concern.

§. 12. It is but enlarging this Principle, that the Great are oblig'd to employ for God all they have receiv'd from him; that they ought to do what lies in their power, either by Authority, or Example; and we shall discover an infinite number of devoirs peculiar to each station, the omission whereof makes them guilty of numberless faults. And it will not

not be amiss to consider some, that are of more than ordinary extent.

It is certain, as we have just now said, that nothing is more fit to inspire modesty into those of a middling condition, than to see Persons of Quality (by whom they square their own actions, and whom they would by no means displease) keep themselves within an exact modesty and decorum, as well for Apparel as other Accommodations. There are Circumstances where Princesses, and the Wives of those who govern Provinces, without any other help but that of their own Example, and a dislike of such as shall appear before them undecently clad, may be able to free a whole City from immodest fashions. At least they may oblige those who depend on them to a decency; and their example will not fail to work powerfully on others who have no such dependance. Thus they will be able to hinder many sins occasioned in Women and Men by this disorder. Now if they can bring this about, it is unquestionable that they ought; and that they are not only oblig'd to a decent modesty by a duty common to them and other Christian Women, but also by a more peculiar one, springing from their state and quality,

lity, which, making them capable of hindring many sins and disorders, imposes on them at the same time an obligation of doing in proportion to their power. For as there is no doubt, but that, that Man, who can save the lives of many by debarring himself of some slight recreation, would be a Murderer, should he prefer that trifle before the lives of those; so it is yet more certain, that could one preserve many Souls from a spiritual death by some one practise, whereunto he is otherwise oblig'd by the Law of God, by his Condition, and the place God hath charg'd him with; it cannot be omitted by him, without he become the Murderer of all those, which might have been preserv'd from such crimes by a behaviour truly Christian.

§. 13. This dreadful consequence makes it plain, what a strange difference the various conditions of Men create in actions which outwardly appear the same. For indecency in Apparel is in a Woman of low quality but a sin that bears proportion to the vanity that accompanies it, and the scandal it gives to some few. But this same notion of Vanity making Persons of Quality, who are the Example and Rule of others, to appear

pear in a garb that wounds Modesty, is a publick approbation of Vice, a Seminary of crimes, and a Lawful Authorizing sin. For the Example of these Persons is a living Law, which has much more force and power over the World, than all the other Laws and Ordinances that are found written in Books. Thus, though consequences are not consider'd, and that the parties offending are onely carried on with a slight passion of appearing so as to please those that shall see them; yet shall they be astonish'd, when at the day of Judgment they shall find themselves loaden'd with the crimes of a world of People, whom they shall by their example have kept fetter'd in these disorders; whereas they lay under an obligation of setting them free by the contrary example of a modest behaviour.

§. 14. Nothing is more terrible than becoming thus partaker and guilty of the faults of others, by omitting our own duties; and here I give you other Examples. Sovereign Lords owe justice to those who are under them; the Officers they set over them, do but supply their Place, and do what they themselves ought to do, were it possible.

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They are therefore oblig'd in their choice to prefer such as may be the best able to perform that duty. Now if out of any humane consideration, negligence, or prospect of some little interest, they chuse those that are unfit, or at least such as are less capable, all the faileurs of these Officers shall be laid to their charge, they shall be guilty of all the injustice done by them, and of all the disorders that shall happen through their faults. A covetous Judge may ruine a whole Family; misery may engage this poor Family in a thousand crimes; it is not to be question'd, but all these shall fall on the Chief Lord, if he out of negligence or motives of wordly interest have prefer'd this Judge before others, that deserve'd better.

§. 15. The receiv'd Laws of a Kingdom give the Supreme Lord power to redress a number of disorders; as to put down Ordinaries, and places where Plays of chance and hazard are us'd, to forbid Balls and Dancings on Festival dayes, with many others of like nature: A strict observing of such regulations would banish a thousand disorders; whoever can introduce or maintain these, are thereunto indispensably oblig'd, and great



great Lords may do this, when they are authoriz'd and backt by the Laws of the Kingdom. Thus when they do not comply with this obligation, when they do not watch over their Officers, nor maintain them in their rights; when they chuse such as are corrupt, unfit, and weak, without zeal or vigour, they have great reason to look on themselves as guilty before Almighty God of all the mis-demeanours they ought to have redress'd.

§. 16, This multitude of sins that the Great run into, by being sharers in the faults of others, which they might have hinder'd, is infinitely yet greater in matters Ecclesiastical, wherewith Princes are entrusted; either by nominating to several Benefices and Cures of Souls, or by the solicitations they make to have them bestow'd on, their own Creatures. An ill Pastour is chargeable with all the sacrileges committed by such bad Priests as he employes, with all the scandals they cause, with all the sins of the People which he might have hinder'd. That is to say, Few faults are committed in a Town, that are not chargeable on a negligent and debauch'd Pastour. But if the sins of the People are imputed

and who are so far from guiding others in the way of Salvation, that they walk in, and, by their example, draw others after themselves, into the ready road to Death.

§. 18. I would to God all the Great ones, who are charg'd with supplying with Ecclesiastical Cures, had constantly before their eyes, what St. Chrysostom in particular says, of those who for human respects promote and ordain unworthy Bishops. If it happens, says he, (to speak only of what happens every-day,) that there is rais'd to the Dignity of Bishop one unworthy thereof, upon consideration of friendship or of some other respect; what punishment does he not draw on his head by this evil Election? He is not only the cause of damning a number of Souls, which perish through the fault of this unworthy Man, but gives also occasion to all those sins which he commits in Administration of his Office. Thus he who shall have promoted him, becomes guilty of all the sins of this evil Pastor, and of the People committed to his charge. If he who does but scandalize one Soul only becomes so guilty, that it were better for him according to Scripture to have a millstone fasten'd to his neck and so thrown into the Sea, what ought that Man to expect, who scandalizes so many Souls?

§. 19.

imputed to the Pastors, both the sins of the one and the other shall be charg'd on the Patrons who have Presented, or by favour have got them Nominated.

§. 47. If the Governour of some important Post, having from the King a power to chuse such inferior Officers, to be under him and defend the Place, instead of entrusting these Employments to Persons of valour, and considering in his choice only the Service of his King, should on the contrary regard only his proper interest, and so advance People without experience and courage, such as would deliver themselves to the Enemy; who can question, but that the King would look on this Governour as a treacherous Servant? But with how much more justice will God Almighty condemn those, whose Charge being to supply Pastoral Cures, that is, to settle Governours and Heads over Christians, to free them from the assaults of the Devil, and to conduct them to Heaven, entrust them in the hands of such, as have no experience in this Spiritual warfare, which they are to wage against the Powers of Darkness; such, as rather keep intelligence with the Enemy,  
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§. 19. Although the promotion to Benefices, that have not the cure of Souls annext, draws not after it so great and so dreadful consequences; yet ought we not to fancy, that such may be dispos'd of according to humour, and for other motives, besides those of the Service of God. They are always goods consecrated to God, and set aside to maintain those, that should really serve the Church, and who ought to lead a Life suitable to their Vocation; and consequently when they are either given or procur'd for such, as are perfectly secular in their way of living, and who only seek after them to satisfy their lusts, to procure divertisements, and to lead a Life not at all becoming a Clergy-man's modesty, all the crimes committed in the dispensation of these goods, shall fall on those who have chosen such for their Employments, without enquiring first, whether the parties chosen were dispos'd to comply with, or did even know what they oblig'd themselves unto.

§. 20. If to all these obligations we add those, which rise from the Power the Great have in their several Offices to redress these disorders: if further we put into the scale what they can do to banish

banish by their Authority, words, and examples prodigality, blasphemy, debaucheries, play, libertinage, and a number of other causes of disorders and sins; and if we square all this according to these two Principles, That Men in Power are oblig'd to do what they can, and that the Omission of these devoirs makes them guilty of what mischief soever they might have hinder'd, we may frame some tolerable Idea of the stupendious dangers that attend Greatness.

§. 21. This heavy burden of sins, wherewith Great ones at unaware and without their own knowledge load themselves, is not perceiv'd during Life. They are stunn'd with the noise and hurry that is always about them, and outward objects, which take them from themselves, will not permit them to see them. They may be resembl'd to Mountains hanging over their heads, sustain'd as yet by God's mercy, to give them leave to recollect and repent. But at the hour of their death, these Mountains shall fall suddenly upon them, and all objects, wherewith before they were taken up, vanishing out of sight, they shall only find themselves encompass'd about with

an army of People who shall upbraid them, either with injustice done, or with crimes whereunto they have been drawn by the ill use they made of their Dignity and Power.

§. 22. But what is yet more terrible in the Condition of our Great ones, is, That being oblig'd by their Condition to all these duties, it at the same time proves a hinderance from knowing, and when known, from performing them. The very basis whereon their Condition is built, is, that they belong not to themselves, but to their People: That their Grandeur and Authority was not bestow'd on them, that they might enjoy and take pleasure in them, but to be us'd for the good of those, who are plac'd under them.

But how difficult a matter is it to find room for these sentiments in the heart of one born in the throng of Riches and Honours? Man corrupted by sin has a secret inclination to seek all things for himself, to make himself the center of all: It is a Natural Tyranny sin has planted in the very depth of Man's heart. Persons of low Condition cannot easily come to exercise this Tyranny, because others will not give place thereunto  
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They continually learn from others thwarting their desires, that others were not made to serve them. It happens otherwise with Persons of Quality, particularly with those, who are born such. This kind of Greatness lets them see from their very Infancy, that all the World is accusom'd to yield to them and follow their humours : Hence they insensibly begin to think that those who use so much subjection and respect towards them, were only born for their sake, and came but into the World to contribute towards their Pleasures and Grandeur. Thus they imagine that they have no more to do than to enjoy this Greatness of theirs, to endeavour its increase by becoming yet more powerful and great; and that the Inferior sort of Men are only plac'd here to serve as instruments to bring these their ends about. They fancy to themselves, that the onely business of their Life is to preserve their Families, and make them flourish by setting all their dependents on work for this end : And it almost never comes into their thoughts, that both they and their Families are on the contrary by God's order and decree design'd onely to serve and help those, who are under their command.

§. 23. Thus we, for the most part, see, that the Great, who are given to Vices incident to their high Station, are so totally taken up with their own Grandeur, and their thoughts so perfectly employ'd about themselves, that they scarce ever think of doing any good turn *gratis*. They are as great niggards of their Recommendations, as of their goods, lest the favours obtain'd for others, should be plac'd to account amongst those they hope to procure for themselves. Hence it comes, that their most intimate Friends dare not beg their Favours, even for their own concerns, without they have deserv'd it by their effectual Services, and that it be rather a recompense for what's past, than a new grace. Thus they truly drive a trade, and sell their words and credit; and one may say, without doing them any injury, that they are but Merchants trafficking in a more elevated way.

§. 24. The knowledge of those other truths, which are necessary to teach them how to comply with their devoirs, is no less difficult to be gotten. They have a natural aversion from them all, because they incommode them in the pursuit of their passions. They are like  
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so many fetters abridging their Liberty, disturbing their Pleasures, and making their Grandeur almost useless. Thus the corruption of their hearts keeps them at distance from these Truths, whilst this same corruption is fortify'd by all the objects that surround them. Every one knows, they do not love that Truth which would bring them to be low and humble, whereas they are pleas'd with flattering lies: And thus every one out-vies his Fellow in cheating and deceiving them, for every one loves himself more than he loves them.

§. 25. Interest gives increase to our desire of pleasing, and fear makes us avoid displeasing of them, and this as those to whom we speak are more or less able to serve and hurt us, that is, as their Quality is less or greater. Hence it is evident, That every degree of Grandeur is a hindrance to Truth, and to desire to be Great is to desire that Truth should find a more difficult access unto us.

§. 26. Concupiscence alone is not that which hides Truth from the Great, Prudence it self is often oblig'd to do this, or at least so to moderate and temper it, that it may be proportion'd to their weakness. For that continual complaisance.

sance of those who environ them, having bred in their Souls a certain delicateness, has also made them uncapable of seeing Truth in its nak'd purity and force. There's therefore a necessity, it should be shewn them by parts; they must have a glimpse, not a full sight of things. Some times to the Vulgar our discourse is sincere and open; but who dare speak thus to the great, at least if they do not seem to desire it! Truth some times finds out those that are low and little, it may accost them without being call'd on; but those who are high and Great ought to be diligent themselves in looking after it: They ought to go before and meet it, if they have a mind to find it here in this World.

§. 27. But if they be so happy as to know these many devoirs, and to see through those exterior and interior mists that encompass them; I mean those which both rise from themselves and from the malice, artifices, and passions of others, yet what difficulties will they not meet in performing of them? what means to withstand so many unjust desires, seconded by their own unjust passions? If, for example, they be entrusted with the distribution of several benefices,  
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It is so far from Truth, that this right should either be to them pleasing or advantageous, that it will lie on them as a most insupportable burden. They must give flat denials to all such as would think themselves oblig'd to them by the donation, and must go and find out some others who would think they incur no obligation, because they look on such Dignities as on Charges dangerous to their Consciences. They must not pick out such as make their Court, and dance attendance in hopes to obtain them; but such, as they are not acquainted with, but such as they know not, and who lye private, for fear of being chosen. Never would our Grandees seek to be Patrons, were they never to nominate but on these conditions; and yet these conditions are required to make their presentations lawful.

§. 28. Those other difficulties which spring from the Condition of the Great, and which lead them astray out of the way of Vertue and Salvation, are no less visible in respect of the common duties of Christianity, whereunto they are no less oblig'd than others. For they ought to consider, That because Great, they cease not to be Men, the devoirs proper

to their condition does not free them from those others, which, with their consequences, belong to the common condition of all Mankind. They are Men, and Sinners, that is, full of corruption, misery, darkness, and inward sores. These they ought to know; these they ought to cure. They are proud, they must humble themselves: they are given to pleasures, they have need of mortification; they are ty'd to the World, and its riches, they must be loosen'd and set free. They wander out of themselves, their thoughts are all dissipated; they must be recollected and brought home. The ordinary Remedy to cure these Maladies, is to deprive ones self of what causes and nourishes them. But their condition and quality allows not of this; They can neither quit their riches, their honours, nor the state they live in. They are not in a condition to practise mortification, and recollection much less, a thousand occasions draw them abroad. Yet, notwithstanding all this, a Cure must be wrought, or they perish: And since that cannot be had by the ordinary means, extraordinary ones must be try'd; and such as are miraculous, even in the order of Grace. They must be humble

humble amongst their honours ; poor in their riches ; and fully perswaded of their misery, whilst they appear so fortunate. And thus as others, by exterior exercises, do bear up the weakness of their souls and vertues ; it is on the contrary necessary, that the Great, by the strength of both these, overcome all exterior Obstacles.

§. 29. The Great cannot be in that right disposition, which God exacts and Reason requires they should, if they do not consider themselves in three different states, or orders. The first is exterior, the second natural, the third interior depending on their vertues. According to the exterior order, they are Great above others ; according to the natural, they are perfectly equal ; but according to the interior they are oblig'd, through humility, to place themselves beneath all. The sentiments rising from these three orders ought to agree and subsist together : And they are oblig'd, that they may conserve exterior order, to keep the rank and place, which belongs to them according to the World ; yet ought they for all that, to acknowledge themselves perfectly equal to the rest of Mankind ; which will make them, towards others,

affable, charitable, and sharers in their miseries: nay, they are not hereby dispens'd from acknowledging, that perhaps their sins and imperfections make them to be esteem'd by God and his Angels, as the last of all Men. These sentiments are just and necessary, because they are conformable to their condition; but how hard is it to unite them together? So that it often happens, that the state of Greatness makes them almost forget they are Men, and more, that they are Sinners. They only measure themselves by the exterior order, by their Riches, Nobility, and Offices; nor do they look on the rest of Men, but by that degree of Inferiority wherein they are plac'd beneath 'em. This is an illusion, as it were, naturally bred up with Greatness, and which cannot be dissipated, but by an extraordinary grace, which forces them to retire into themselves, at the same time they are with so much violence drawn abroad.

§ 30, How is it possible to be be-set with riches and honours, and yet to allow ones self nothing from them; to look on them, as not belonging to ones self, but only as things useful for the place, God has put us in? If the Great  
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did not passionately love these things, their right use would be much more easie. But they love them, and that with much more passion than others. Concupiscence makes them love these riches, these splendors, and these pleasures: These constantly come and shew themselves, they cannot be absolutely without them; yet are they forbid to fix there, to enjoy and please themselves in them. Who is he, says the Scripture, who can handle Pitch and not be defil'd? *Quis picem tanget & non inquinabitur ab ea?* Who can drink of this delicious Wine without excess? Reason alone answers that it is impossible. But Faith tells us another story: All things are possible to God; *Omnia possibilia sunt apud Deum.*

§. 31. If these difficulties are great, even to those, who, through age and experience, have learnt the vanity and the nothingness of the World, and of whatsoever flatters the mind and senses, and who having tasted the gall that's mingl'd in all the sweets it affords, may have some disgust for the World; what shall we say of such as begin but to relish its pleasure, and who know nothing of the miseries that inseparably attend them: Who have but a slight knowledge of the duties

duties of Christianity, and a short prospect towards the dangers of pleasure: who have their hearts laid wide open to the objects of sense, which are apt to purchase the esteem of Men: Who please the World, and whom the World is pleas'd withal; who are drawn to vice by a thousand temptations, both exterior and interior; and who must encounter and give battle at the same time to the most violent onsets of their own corruption, the most attractive charms of the World, and the most dangerous Artifices of the Devil?

§. 32. Search all dangers, which, here in this World, occur of losing our temporal Life; there is scarce any, that may not serve as a representation of that, a young Prince is in of losing his Soul, who goes to Court handsome in Body, and agreeable in the dispositions of his mind; but withal, carries thither a small knowledge of Christian duties, and a strong inclination to pleasures. The danger of him who ventures on an *East-India* Voyage in a poor Fisher-Boat, without Helm, or Pilot; the danger of one who should enter a Town, or House where the Plague rag'd, there to live amongst the dead and infected Carcasses; that of a Souldier  
standing



standing the shot of a whole Army, is nothing, compar'd to the danger of this young Prince, who is the Mark whereat are levell'd all the Darts of the World and Devils; and who is not only sought after by Death, but who even seeks his own death and ruine. There's only a God, who can, by his all-miraculous protection, free him from this danger, by putting by these Darts, and hindring lest he himself use them to his own destruction.

§. 33. As the Life of Religious Men is a Life fram'd and found out by Holy Men as a means to arrive with more ease at Heaven; so one may say, that the Life which the Grandees usually lead at Court is a Life contriv'd to lead Men with much ease to Hell. We need but to insist a little on the Comparifon, to be satisfi'd, that 'tis exact. The easie means, that Saints have found out: for those who live in well-Govern'd Monasteries, to go to Heaven by, consists in that they have, as much as they could, shut all the Gates against the Devil, and laid all those open whereat Grace might enter. They have banisht pleasures by austerities; riches by poverty, idleness by labour, pride by obedience and humility. They have oblig'd and

and apply'd Men to reading, prayer, and silence, thereby to give entrance to Truth and Grace : They have endeavour'd so to dispose of all, that all should lead towards God, and abolish the Spirit of the World.

A Courtier's Life is fram'd after the same Model, but for an end quite different. It has been observ'd, that Sin hath found entrance into Souls through idleness, divertisements, a free conversation betwixt Men and Women? through evil discourse, principles of libertinage, interest, anger, revenge, ambition, and what else so ever stirs up passion, A Courtier's Life is so contriv'd, that all these are its Ingredients. It has been further observ'd, that what carries us towards God, and inclines us to enter into our selves, is, recollection, reading, prayer, good example, profitable and lawful employments; and these are perfectly banisht from Court.

§. 34. What, therefore, ought the Great to do to shelter themselves from this danger? shall they be-take themselves to this kind of Life? No; if they do, they are already lost by leading this very Life: for there is no likely hood, or pretension of being fav'd in a Life of idleness,

ness, divertisement, play, and passion. Shall they endeavour to use some moderation, and to give something to the World, without delivering themselves totally up to it? But, will the World be satisfi'd with this share, will it not look on them as ridiculous? A thousand occasions therefore will offer themselves, wherein the World must be cross'd and thwarted; and to do this, great courage is requir'd. Now let these difficulties be as great as they will, yet must our Men of Quality resolve to overcome'em, if they remain in the World; since there is none so great, which ought not to give place to the danger of being eternally lost; for, as *Tertullian* says, *Quaecunq; necessitas minor est tanto periculo comparata.*

§. 35. By this, it is made evident, that the condition of the Great, is, in Christians, a state of violence; and that it is contrary to the first instinct the Spirit of God inspires into those Souls which he touches. For his is an instinct of fear inclining us to fly all temptations; an instinct of hatred and aversion from the objects of Concupiscence; it is an instinct pressing us forward to imitate the Life our blessed Saviour led on Earth, which was in outward shew quite contrary to that of Men in Power. And as this instinct remains

remains in the Great, when they are truly Christians; so of necessity it must raise in them an interior war and opposition against the slaveries they are oblig'd to by their call, and make them cry with *Job, Quare data est miseris lux, & vita his qui in amaritudine sunt?* How comes it to pass, O Lord, that a Soul struck through with the sentiment of its own abjection and misery, must yet appear in splendor and honour; and that she must be environ'd with a number of People perswading her that she's happy? Why must she command others, who ought, her self to be subject to all? Why should she enjoy the pleasures of the World; she who ought to be bury'd in the bitterness of Penance?

§. 36. There is almost no Christian virtue, to which Grandeur is not some ways oppos'd, and from which it does not estrange us. It is opposite to the Spirit of Faith, since Faith does take our thoughts from what's present and visible, to make us adhere to what's invisible and eternal: Grandeur on the contrary fastens us to things visible and temporal, whilst it brings them near to us, forces us to see and feel them in what they have of most splendid and delicious.

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It is contrary to Christian Hope, because this Vertue makes us place all our confidence and trust in God alone; whereas Greatness inclines us to confide and trust to our riches, according as the Wise-man says; *The Fortress of the Rich*, that is to say, his support, and the object of his hope, *consists in his riches: Substantia Divitis urbs fortitudinis ejus.* Hence it is, that St. Paul so particularly recommends to those who are rich in the World, that they put not their trust in the uncertainty of their wealth: *neque sperare in incerto divitiarum*: Knowing full well, that that was the bent and inclination riches would give them.

It is contrary to the Spirit of Charity, because Charity regards not it self, but is all for others: whereas the instinct of Grandeur refers all things to it self.

It is contrary to the Spirit of Recollection, by that continual dissipation it is engag'd in: to the Spirit of Penance, by the pleasures it affords: to the Spirit of Poverty, by the plenty of all things which attend it: to the Spirit of Humility, by those objects of ambition and pride it always lays before the Soul.

§. 37. If therefore the condition of the Great be such as we have painted it, if

if it be so contrary to the first instinct of Christian Religion, it is evident, it may be under-gone when impos'd by God, and accept'd of by submission to his will; but it cannot be willingly sought after without presumption and imprudence. We ought to comfort our selves, that 'tis by God's order and will that we are plac'd there, as it is onely his Grace that can support us. Wherefore the Scripture, declaring to us the sentiments we ought to have of our selves, tells us, that we must not demand of God great Offices or Employments, *Noli querere à Domino Ducatum, neque à Rege Cathedram honoris.* It warns us, not to expose our faults to the eyes of the People, by undertaking to govern them: *Non pecces in multitudine Civitatis, neque te immittas in Populum.*

§. 38. But those who find themselves engag'd by God's Order, ought not for all this to lose courage. God can with the same ease make them overcome great difficulties, as he does the little. He, as the Scripture sayes, can multiply as well with few, as with innumerable Armies; and in his Treasury there are Graces proportion'd to all our needs. But to obtain these proportionable Graces,

it is requir'd, that the Great know the greatness of their wants; as also that the ordinary ones will not suffice them.

§. 39. That ordinary common Faith, that suffices to take from one of a middle Condition the affections he has for the little Wealth he possesses, is not sufficient to take from a Noble Man, or Prince, that which must needs be rais'd by the impression of so many objects, which they continually have before their eyes. They must have a most lively, active, and enlighten'd Faith to put out all the false lustres of wordly goods, and to make them see their nothingness and vanity. They in like manner have need of a most strong and solid hope, not to be shaken by those great storms whereunto they are expos'd, a hope that may withstand all the winds and tempests of this World.

§. 40. But above all, they have need of a Charity and Courage extraordinary, and which in some sort comes near to that of Martyrs; since it ought to make them alwayes ready to lose whatsoever they have, for the interest of Justice and good of their Neighbour. Those whom God keeps low in obscurity are not expos'd to these great proofs of losing either

ther all they have in this World, or God in the next. But the Great are continually expos'd thereunto, and so ought to be alwayes prepar'd. Their Fortunes and Grandeur ought to be fastened to nothing; they ought continually to carry them in their hands, expecting when God shall offer an occasion of parting with them for his Service.

It is true, that Great Men, who would keep home, and live on their own Lands, without aspiring to any Office or Employment, may shun many of these inconveniencies: and this makes it appear, that the condition their Enemies would procure them is the happiest they can have, and that the caresses and smiles of the World are the greatest misfortunes that can befall them.

§.41. If it were evident, what these devoirs of Great ones were, it would not be a matter of much difficulty to accomplish them by a firm resolution once for all, of utterly forsaking the World, nor would this be hard to do. But the difficulty consists, in that they are often very ill to be known. We may throw away our Wealth and Greatness for God's interest; but we must not do it rashly out of an humour, when God requires



quires no such thing at our hand. Many things must be born with, that we may reserve our selves for greater matters. Christian condescendence is no less a Vertue than zeal and resolution. Cowardice, which makes us betray Justice, must be shunn'd ; as must also a certain humane generosity which seeks dangers, without hope of advantage. Nothing is more difficult than to distinguish betwixt these two : For alwayes under pretext of Condescension, we permit Justice to be oppress'd , and if we will suffer nothing, we become, within a very little, useless. Something therefore must be tolerated, but not all. But who can find out that golden-mean, that Rational moderation, which here ought to be observ'd ? This cannot be done without great Light and Knowledge, nor this obtain'd without ardent prayers ; no more than the strength and courage necessary to put in execution what they dictate. So that in some sort we may say of the Great, what *St. Gregory* said of the Pastors of the Church, That they ought to be the most eminent in Action, and the most elevated in Contemplation.

§. 42. That degre of patience, which  
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the Great stand in need of, to suffer the accidents, whereunto their Condition exposes them, is also much greater than what is necessary to the common sort; and one may say, they must needs shrink under them, if they be not more patient than the rest of Men. Custom has made their Souls more delicate and tender than other Mens are; and yet nevertheless they are more expos'd to great disgraces, which are always obvious, and there's a thousand ways of offending them. It often happens that a great Favourite takes pleasure in humbling those who by Birth and Merit should be rais'd above him: nothing questionless is more shocking, and touches so much the quick, as this usage; nothing more stirs up anger and impatience. Nevertheless all the remedies, force can here supply us with, are unjust, criminal, and of sad consequence. Patience is the only cure; and if this be Christian and humble, it must needs be the effect of a high Vertue, and an extraordinary wisdom.

§. 43. But if to comply as one ought with the devoirs of Grandeur, and to overcome all the difficulties that accompany it, so great a share of Grace, so high

high a degree of Vertue is requir'd, Reason obliges us to conclude, That those Persons of Quality, who do really comply therewith, and overcome all the occurring difficulties, must needs possess this so eminent degree of Vertue. 'Tis on this score, that Saints have extolled with such high praises those Great ones, who through their Piety have been an honour to the Church. They know full well, that in this infinite line of our duration, which is stretcht from the first moment of our Being to all eternity, the distinctions of Conditions take place only in an imperceptible atome; to wit, The short space of our Life, and that in all the remainder of that infinite time, there shall be no other difference amongst Men, but that which shall spring from their Vertue and merits. But they measur'd the Vertue of the Great, by the greatness of those obstacles Grace made them overcome. It was for this reason, that St. *Paulinus* was during his Life and after his death, so loadn'd with praise by all the Saints of that Age, and that he himself was pleas'd so highly to praise the illustrious *Melania*, whose Voyage into *Italy* he in one of his Letters, describes in so edifying a strain.

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What *Elogium* has not been given the Emperour *Theodosius* for having done what a hundred thousand Penitents had done as well as he? because it was suppos'd, an Emperour stood in need of a much greater Vertue, than others, to under-go the same penance that they did!

§. 44. It was not therefore out of complaisance purely humane, but taught by a Spiritual Light, that Holy Men have own'd a particular esteem for the Vertues of the Great. They with reason lookt on them as the Victorious Trophies of the Grace of *JESUS CHRIST*. And in effect, what deserves our wonder more, than to see, that God by his Spirit plants humility in those hearts, which are hurry'd by all about them to pride; that he makes his voice heard by them amongst the noise and tumults of the World; and that he preserves them from infection, whilst they breath so contagious an air? What interior heat must they needs burn with, not to be chill'd with that deadly cold, which attends a wordly Life? There is so great a distance betwixt a Courtier's Life and that of a Christian, that we ought to think him a Man of strength who has perform'd the Voyage. If  
some

some time they appear more wearied than those who live in solitude, 'tis not because they are less vigorous, but because they have gone more ground. Thus those who for God's sake left little, and who by keeping him lose nothing, have great reason to humble themselves by the Example of the Great, and to be ashamed of their sloth and cowardise, when they shall consider the violence these are oblig'd to use against themselves to overcome all the difficulties which lay in their way.

§. 45. 'Tis upon this view, that the Church delights to propose to the Common the Vertues of the Great, as being of more force to work on their minds. For it is certain that nothing is more fit to confound the Pride, Delicacy, and Impenitence of the Low, than the Humility, Mortification, and Penitence of the Great. Their Example has a peculiar efficacy, and their Grandeur has no less force to inspire Vertue than to authorize vice.

Every one is dispos'd to regard it with admiration; Admiration begets Love, and Love imitation: And thus it is but just the Church should make use of them to do good, as the Devil does to do mischief,

chief, and that in her hands they be instruments of Salvation, as in his they are of damnation.

§.46. We ought not onely to have a great veneration for the Vertues of the Great but it is just also we pay them a peculiar acknowledgment: while they live, and when they are dead. There are none to whom the prayers of the Church are a more due debt, and when they may be of greater advantage. For if according to St. *Augustine's* Doctrine, whatsoever the Living do for the Dead proves only advantageous to them in proportion to what they merited by their former actions; the Great who have protected the Church during their Life, deserve that the Church should pray for them with so much the more zeal, as she has the more reason to hope to obtain the effect of her prayers from the mercy of Almighty God.

# THREE Discourses

OF  
*Monſieur* PASCAL,  
Lately deceas'd:  
*Touching the Condition of the*  
GREAT.

**T**HE Instruction of a young Prince, whom one would endeavour to educate in a way most suitable to the State whereunto God calls him, and most proper to make him able to fulfill all duties, and avoid all its dangers, was one of those things, whereof *Monſieur Paſcal* of happy memory, had taken the fullest prospect. He has often been heard to say, That there was nothing he would

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more

more willingly contribute unto than that, were he engag'd in it; and that he would willingly sacrifice his Life to a thing of that importance. And as it was his custom to write down the thoughts he had on the subjects about which his Mind was busied; those who were acquainted with him were astonish'd to find nothing amongst the Papers he left, which did expressly concern this matter; though it may be said in some sense, that all his notes tended that way, there being few Books that can more contribute to the fashioning a young Prince, than that which is *The Collection of his Thoughts*. Wherefore whatsoever he has writ on this subject must be lost, or else having those Reflections perfectly present to his Mind, he did neglect the committing them to Paper. And as the Publick is an equal loser, whether the one or the other cause be in fault, it fell into the Mind of one to write down, some seven or eight Years after, what he remember'd of a Discourse which *Monsieur Pascal* made to a Child of great Quality, and whose Mind was so far advanc'd as to be capable of the most solid truths. Though after so long a time, he cannot say that he gives you the words *Monsieur Pascal*



*Pascal* made use of, nevertheless what he then heard made so deep an impression on his Mind, that he could not forget it; so that he can assure you, You have here at least his very Thoughts and Sentiments.

These three short Discourses had for aim, the redressing as many failers unto which Grandeur of it self leads those who are born Great. The first is, That of not knowing themselves, and fancying all the goods they enjoy, of right due to them, and making (as it were) part of their Being. Hence it comes that the Great never consider themselves in a natural equality with the rest of Men.

The second is, That they are so taken up with these exterior advantages whereof they find themselves Masters, that they have no regard to those other more real and more estimable Qualities, and so never strive to acquire them: they imagine that the sole Quality of being Great deserves all sorts of respect, and needs not to be held up and underpropt by those of Virtue and of the Mind.

The third was, That the Quality of a Grandee being joyn'd with libertinage

and a power to satisfy its humours and inclinations, it hurries many others into irrational excesses and mean deordinations; So that in lieu of placing their Grandeur in being serviceable and beneficial to others, they make it consist in treating them outrageously, and in abandoning themselves to all kind of excess.

These are three faults, which were in Monsieur Pascal's prospect, when on several occasions he made the Discourses we shall here give you.

### Discourse I.

That you may have a true knowledge of your Condition, contemplate it in this draught.

A Man by tempest is thrown on an unknown Island, whose Inhabitants were in great perplexity to find their King who was lost. This Man resembling in shape of Body and lineaments of Face, the King, is taken for him, and as such is acknowledg'd by the People. At the first he knows not what to do, but at last resolves not to be wanting to his good-fortune: He accepts of all the Homage

omage they render him, : and suffers him-  
self to be respected as King.

But as he could not forget his natural  
condition, at the same time that he re-  
ceiv'd all these honours, he was conscious  
to himself that he was not that King the  
People sought for, and that the Kingdom  
he govern'd belong'd not to him. Thus  
he had two sets of thoughts, one by which  
he acted as King, another by which he  
knew his own true condition ; as also  
that it was only chance which plac'd him  
where he was. These latter thoughts he  
kept secret, and discover'd the other.  
The first were those he treated his Peo-  
ple with, with the latter he manag'd  
himself.

Do not think it was by a less chance  
that you possess the riches you find your  
self Master of, than that by which this  
Man found himself made King. By your  
self, and by your own nature, you have  
no greater right to them, than he to his  
Kingdom ; and not only you do not find  
your self the Son of a Duke, but you  
do not find your self brought so much  
as into the World, but through a num-  
ber of chances and hazards. Your Birth  
depends on a Marriage, or rather on all  
the Marriages of those from whom you

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descend. But these Marriages, whence sprung they? from a visit made by chance, a discourse made in the Air, and a thousand other un-foreseen accidents.

You hold, say you, your Estate from your Ancestors: But is it not through a thousand hazards you have got, and kept it? You may also fancy that it is by some Law of Nature that this Estate passes from them to you: But this is not true. This order is only grounded on the Will of those who made Laws, who had good reasons for what they did; but of these reasons, not one was taken from the natural right you have to the Possessions. If it had pleas'd them to have ordain'd, that this Estate having been enjoy'd by your Father, during his Life, should have reverted to the Commonwealth after his Death, you would have had no cause to complain. Thus all the Title you have to your Estate is not a Title deriv'd from Nature, but from human Constitutions. Another turn of imagination in those who made the Laws might have made you poor; and it is but a piece of chance in the Laws (which by the fancy of their Maker are become favourable to you) that gives you right  
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to all you have. I do not say that your Estate of right belongs not to you, or that any other may take it from you: for God, who is supreme Lord of all, has given leave to Common-wealths to make these allotments; and when Laws are once established, they cannot justly be violated. And in this you are in some little distinguish'd from that other Man who only enjoys his Kingdom through the error of the People; for God has not approv'd and authoriz'd such Possessions; on the contrary he obliges him to renounce the same, whereas he approves of yours. But that wherein you perfectly agree with him, is, that your right, no more than his, is not grounded on any quality or desert of yours, whereby you become worthy thereof. Your Soul and your Body, of themselves, are indifferently made for the condition of a Plowman, and for that of a Duke; and there is no natural tie which fastens them rather to the one condition, than to the other.

What follows hence? that you ought to have, as the Man we spoke of, two Sets of thoughts; and if exteriorly amongst Men, you act according to your rank and quality, you must by the other

thoughts, more secret but yet more true, acknowledge, that naturally you have nothing above them. If your open publick thoughts raise you above the rest of Mankind, let the secret ones bring you down again, and keep you in a perfect equality with them, that is, in your own natural being.

The People, who admire you, perhaps are not acquainted with this secret. They believe that Nobility is a real Greatness, and look on Persons of Quality as Men of another nature than that of others. If you please, you may not discover to them this error; but do not with insolence abuse this your exaltation, and above all, do not misunderstand your self by fancying your being has something of great above that of others.

What would you say of this Man, become King by the mistake of the People, if he should so far forget his own natural condition, as to think the Kingdom was due to him; that he deserv'd it, and had right to it? you would stand amaz'd at his sottish foolery. But are not they as foolish, who live in so strange a forgetfulness of their natural state and being?

Of what importance is this advice! all the excess, all the violence, all the vanity

vanity of the Great, comes from their not knowing what they are : it being not credible that those who interiorly look on themselves as equal to the rest of Men, and who are perswaded that they have nothing in them that deserves those small advantages God has bestow'd on them above others, should behave themselves so insolently towards them. To do this we must forget our selves, and believe we have some real excellence above others, wherein consists that deceit and illusion I have endeavour'd to discover.

## DISCOURSE 2.

Sir, it is good you be acquainted with what the World owes you, that you do not pretend to exact more than is your due, for this is palpably unjust : Yet this happens often to those of your quality, because they know not its nature.

There are in the World two sorts of Grandeurs ; one of establishment, the other natural. The first depends on the Wills of Men who have thought they had reason to honour some states, and affix certain respects to them. Persons dignifi'd and born Noble are of this sort.

In

In this Country the Nobility is honour'd in that the Commonalty: here elder Brothers, there the younger, have the advantage. And why so, because Men have decreed it should be so. It was a thing of indifferency before the Law; after that, it became just and equitable, because it is unjust to disturb and violate Laws.

Natural Grandeur is that, which depends not on the fancies and humour of Men, because it consists in certain real and positive qualities of the soul and Body, by which these become praise-worthy, as Science, good Wit, Vertue, Health, or Strength.

Something is due from us to either of these Grandeurs: but as they are of a different nature, so also are the respects different which we ought to pay to them. To greatness of establishment we owe respects that are such, that is to say, certain exterior Ceremonies, which nevertheless in reason ought to be accompanied with an interior acknowledgment of the justice of this order, but yet which does not make us believe there is any real quality in those we thus honour. Kings ought to be spoken to on the Knee. We must not sit down in the Chamber of a Prince. It is foolery and the part of  
a mean



a mean spirit to refuse them these respects.

But those natural respects which consist in an interior esteem, are only due to natural greatness; and we owe on the other side a kind of hatred and aversion to such qualities as are contrary to this natural Grandeur. It is not necessary, because you are a Duke, that I should have an esteem for you; but it is necessary I should salute you. If at the same time you are both a Duke, and an honest Man, I shall pay to you what is due to both these qualities. I will not deny you those Ceremonies which are due to you in quality of a Duke, nor the esteem you deserve as an honest Man. But if you be a Duke, and not a Man of worth, I will do you justice: for whilst, I bestow on you those exterior Ceremonies, which Men have affixed, to your Birth, I shall not fail to have that interior contempt for you which the meanness of your mind deserves.

And in this consists the equity of these devoirs, as the injustice consists in giving natural respects to Grandeurs of establishment, and those of establishment to natural Greatness. Monsieur N. is a greater Geometrician than I, and as such  
he.

he would take place of me. I shall tell him he mistakes himself. Geometry is a natural Greatness, it deserves a preference of esteem, but Men have not bestow'd on it any outward preeminency. I shall therefore take place of him, but at the same time I shall esteem him in quality of a Geometrician more than my self. In like manner, if you, being Duke and Peer, are not content with my standing bare to you, but exact a further esteem, I shall desire you to shew me those qualities which deserve it: if you do this, 'tis yours, and I cannot refuse it you without injustice; but if you can shew no such thing, you are unjust to exact it; and without doubt you could not succeed in your demand, were you the greatest Prince in the World.

### DISCOURSE 3.

My Lord, I will bring you acquainted with your true state and condition, for of all things in the World Persons of your quality are ignorant of this. What then is it in your opinion to be a great Lord? It is to be Master of the several objects of the Concupiscence of Men, and  
so

to to have a power to satisfy the wants and desires of many. These wants and these desires make them wait and follow you ; 'tis these which make them submit to you, otherwise they would not so much as look after you : but now they hope by their services and respects to obtain from you some of those goods they want, and which they see are at your dispose. God is incompass about with Men full of Charity, who demand of him the riches of Charity which are in his power, and he therefore is properly the King of Charity.

You in like manner are beset with a number of Persons, over whom you in your fashion Reign and Lord it. These are full of Concupiscence, and its goods they are which they beg of you. You therefore properly are a King of Concupiscence ; your Kingdom, 'tis true, is but small, but otherwise you are equal to the greatest Kings of the Earth. They, like you, are Kings of Concupiscence ; Concupiscence gives them all their force, that is, the possession of those things which worldly Men desire.

But having thus known your natural condition, make use of the means it furnishes you with ; pretend not to Reign  
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any other way, than by that which has made you King. It is not your own force and natural strength which have brought these People under you: pretend not then to domineer over them by force, nor to use them harshly. Satisfie their just desires, relieve their wants, make it your pleasure to do good; advance them as much as you can, and you shall play the part of a right King of Concupiscence.

What I have said is but little; if you stay here, you will yet be lost; but you will be lost like an honest Man. There are some who go foolishly to Hell through avarice, brutality, debaucheries, violences, excesses and blasphemies. The way that I shew you is without question better; yet, to say truth, it is always a great folly to damn ones self. Wherefore we must not stop here; we must despise Concupiscence and its Kingdom, and aspire to that of Charity; where all that are subject thereto, breath only Charity, and covet only the goods of Charity. Others will shew you the right way; 'tis enough for me to have diverted you from those brutal vices, wherein I see Persons of your condition engage themselves for want of knowing its true state.

Of,

## *Of Christian Civility.*

**S. 1.** **N**othing is so natural to Man as the desire of being belov'd by others, because nothing is so natural to him as to love himself. Now we alwayes desire that what we love should be belov'd by others. Charity that loves God, desires that he should be belov'd of all his Creatures; and Concupiscence that loves it self, desires that we our selves were the sole object of all Mens love.

**S. 2.** We desire to be belov'd that we may love our selves the more. The love which others bear us makes us judge we deserve to be belov'd, and makes us frame of our selves a more lovely Idea. We are glad they have the same opinion of us that we have of our selves, and our judgement, which is always weak and timid when alone, gets strength and confidence when fortified by the judgement of others, and so it adheres with so much the more content to it self, as it finds less disturbance from the fear of being deceiv'd.

**S. 3.** The love therefore of others

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towards us, is not onely the object of our vanity, and the nourishment of Self-love, but also the bed or couch whereon our weakness rests it self. Our Soul is so languishing and so weak, that it cannot sustain it, self without being under-prop by the approbation and love of others. It is an easy matter to find this out by imagining our selves in a condition where we should be condemn'd by all the World, where nobody should regard us but with hatred and scorn, and by fancying that all Mankind had utterly forgot us. For who could cast his eye on this prospect without being trouble'd, dismay'd and affrighted? How if we are dejected at this sight, a contrary one must necessarily hold up our heart, though we do not at all reflect thereon.

S. 4. The love therefore of others being so necessary to keep up our hearts, we are naturally inclin'd to seek and procure it. And as we know by our own experience that we love those who love us; we also either love or would seem to love others, that so we may purchase their affection: and this is the ground of humane Civility, which is but a kind of traffick of Self-love, wherein we endeavour

vour to buy the affection of others, by owning a kindness for them.

§. 5. These demonstrations of affection for the most part are false, and run into excess, that is, we make a show of more love than we have; because Self-love which ties us to our selves, disengages us from the love of others: thus in the room of real love, we substitute a Language full of affection, which, nevertheless finds admittance, because the World is always dispos'd to hearken favourably to what is spoke to its advantage; and thus we may say of all those discourses of Civility, so ordinary in the mouths of Men in the World, and so far from the sentiments of their heart; *Kana locuti sunt unusquisq; ad proximum suum: labia dolosa in corde, & corde locuta sunt.*

§. 6. As all these sentiments are corrupt and humane; so it doth not yet appear how Charity can interest it self in this traffick of humane Duties, and demonstrations of mutual affection, which we call Civility; and at the first sight one would think, that Charity should be by its own bent averse from them. For as Charity is diametrically opposite to Self-love, so ought it to inspire us with quite contrary inclinations. It makes us hate,  
not

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not love our selves, and by consequence one would think it ought to seek after the contempt of Creatures rather than their love; above all it seems far from seeking after this, by a false complaisance and deceitful words, which correspond to nothing we have in our Souls.

§ 7. God onely demands of Men their love; 'tis the end of all his Commandments, So that whosoever desires that others would fix their affections on himself, usurps God's place, which is the height of injustice; they would receive from them that tribute which is onely due to God; which is a great and criminal usurpation. We may well desire that others may have Charity for us; but we are not pleas'd with that, or rather we stop not there: for Charity can subsist with the knowledge of our defects, but Self-love finds not its satisfaction here. It exacts a love of esteem and approbation, and if sometimes it be forc'd to lay open its own faults and vices, it at the same time would have others concern'd and griev'd for them. In fine, it likes not the Charity of others, because it brings to them any good, but because being belov'd of them, it makes us believe our selves more amiable, and makes



makes us find satisfaction in this lovely Idea of our selves.

§. 8. There is a palpable injustice to desire to be thus belov'd, for we are not lovely at all; we are nought but injustice and sin, and to desire that these should be belov'd, when known, is to desire that Men should love Vice. If we pretend and endeavour to conceal our faults, we desire others should be deceived in us, and that they take us for what we are not; and thus on what side soever we turn our selves, we are guilty of injustice in searching after this love.

§. 9. It is true, 'tis no piece of injustice that others should love in us what God hath plac'd there; but if they look on these things as belonging unto us, we are yet unjust in requiring this love; for they, as well as we, are blameable in ascribing to us God's Gifts: But if they look on them as God's pure favours not deserved by us, and perhaps adulterated by the ill use we have made of them, their love towards us becomes just, but the complaisance we take in it is not so, since 'tis not this justice wherewith we are pleas'd, but with our vain thoughts, that takes a kind of satisfaction, because we have a place in the  
minds

minds of others however we came there; and because the World looks on us with esteem, with we make use of to settle in us a better opinion of our selves.

§. 19. There being so much danger in being belov'd by Creatures, one would think Charity should be inclin'd to de-vest it self thereof, lest this hidden regard should corrupt our best actions. 'Tis this that inspir'd the Saints with a desire of solitude; 'tis this that makes solitude so necessary to all: for when we retire from the rest of Creatures, we deprive our selves of the knowledge of their judgements, of the vain complaisance we take in their esteem, and of the bad seeking after their affection.

§. 11. Death shall annul all human friendships, and at that moment we shall enter into an eternal solitude, where all the former ties of affection shall be broke afunder. For then the wicked themselves shall be separated in affection, they shall have no other sentiment for one another than those of hatred and aversion: and the Blessed shall be so totally absorpt in God Almighty, that they shall see no Creatures but in him; so that the prospect they shall have of them shall not disturb their solitude and repose,

repose, by any thing that may divert them from God: They will only love the Creatures by an effusion of that love they have for him; they shall only see and love God in them, according as it is written, *that God shall be all in all*. If this present Life ought to be a preparation for that eternal one which follows, ought we not, as much as we can, endeavour to free our selves from the affection we bear one another in this World, and to inure our selves to be only content with God alone, whilst we deprive our selves of all human satisfactions; and all those demonstrations of kindness which only please Self-love? and ought we not to reduce all our behaviour towards one another to services that shall be real, and which may contribute something towards the good of our Souls?

§. 12. If the love of Creatures be a support of our weakness, as we ought to endeavour to gain strength, ought we not also to do our utmost to lay aside those human supports, that we may the more rely on God? For these supports have that of ill in them, that whilst they bolster up our weakness, they at the same time keep it alive and strengthen it, so that when we

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we are nourish'd with the Bread of Self-love, we grow out of taste with that solid Food of Justice, and of the Will of God, which is the only Fountain of all Christian force.

§. 13. The strength of our Body consists not in being able to subsist without its natural support, the Earth; but in not needing something else besides, and in being in a condition to live without all other foreign helps. Thus the strength of a Soul is not to rely on any thing that's human, but to be content with its natural support, which is God. It suffices a Soul that's strong, to know that God sees it, that it remains in his due order, and executes his will. This Bread nourishes, sustains and fortifies it; this is its All. Thus our Saviour *JESUS CHRIST* said of himself, that his nourishment was, to accomplish the Will of his Father: *Meus cibus est ut faciam voluntatem Patris mei.*

§. 14. Happy are they who feed on this Bread, and who make it their delight, for to such it can never be wanting! Let all nature forsake them; let miseries and maladies seize on them; let them be loaden by Men with reproaches and ignominies; yet have they always this nourishment which fortifies, sustains,  
and

and comforts them. For they see God's Will in all things ; they know it is full of justice and mercy , and that's enough for them. This is that House built upon a Rock, which neither winds , rains , nor storms can shake. This is that House of the just Man, full of force, of which it is said, *Domus justi plurima fortitudo* : Which join'd to God by the love of his Will, is stronger than all Men together, since it hath God's strength on its side.

§. 15. We must aim at the procuring this strength ; we must aspire to relish this Bread. But as we cannot strengthen the Bodies of Children, but by accustoming them to walk without help, and by taking from them the Meats of their Child-hood, and giving them others that are more strong and solid ; so it seems we cannot come to Christian strength, but by laying aside those supports which we find in the complaisance and love of Creatures, and by accustoming our selves to be content with God alone.

§. 16. It seems we ought hence to conclude, that we should neither desire the love of Creatures, nor any tokens thereof ; we should hence believe that they would do us a courtesie should they forget us ; that their indifferency is advantageous, and that there is danger in their

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affections. But must we hence also conclude, that we ought to use the same indifferency towards them; that we must lay aside all unnecessary civilities, and reduce our selves to the sole offices of Charity? It seems the same reason should oblige us to draw this conclusion. For we ought to love them as we love our selves, and we should not with them what we think is dangerous for us. And thus we shall become uncivil and savage by a Principle of Conscience. Nevertheless this appears contrary to the Spirit and Practice of all the Saints, who were full of a tender kindness for their Friends, and who did not keep in the effusion of their Charity, even in things that were not so necessary. There's nothing more tender and affectionate, than *St. Paulinus*, *St. Austin*, and *St. Bernard*: We must therefore take care lest we drive these Maxims too far. And this obliges us to examine whether Charity has no motives and reason inducing it to practise the devoirs of civility us'd in the World, and whether it cannot perform with a great purity and sincerity, what Worldlings do out of interests and disguise.

§. 17. And first, as to what regards Sincerity; Charity needs not apprehend the wounding of this virtue in the civilities

lities it bestows on our Neighbours. And one may, in regard of it, say, that it only belongs to Charity to be civil, since Charity alone can sincerely be so. For by honouring and loving, as it does, *JESUS CHRIST* in our Neighbour, can it apprehend to honour and love him with excess? if sometimes we do not feel in our breasts all the tenderness for others which we make shew of, 'tis enough we are convinc'd we should feel it, and that we endeavour to procure the sentiments of it by the demonstrations of that affection we shew them. For hence it happens that they are not false and deceitful, since that they are conformable to our desire and inclination.

§. 18. 'Tis only Charity, which furnishes us with general reasons of loving all the World, and submitting our selves to them. Self-love only makes us love those who have an affection for, and may be useful to us. It only makes us subject to those who are more puissant than we, and it inclines us to bring under all others, if we could. But Charity comprehends all Men in its love, and submission. It looks on them as the handy work of God whom it adores, as redeemed by the blood of its Saviour, and as call'd to the

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Kingdom whereunto it aspires. And these endowments are sufficient to make it love them, nay to look on them as its Masters, since it ought to think it self but too happy in being a Servant even in smallest things to the Members of *JESUS CHRIST* and to the Elect of God. Charity therefore has in it self the true Fountain-head of Civility, to wit, a love for, and submission to others; and when these appear without, 'tis but a natural overflowing of those sentiments which it imprints in the heart.

§. 19. Civility consists in giving place to others as much as the established order of the World will permit, in preferring them before, and considering them as above ones self. Pride which really lays us under them, cannot suffer this; but Charity which raises us above many, can without trouble humble it self in this sort; not by some outward shew and disguise, but by a true judgement it forces us to make of our selves. Let us hear what the Wise man says; *Behold, says he, the words of a Man with whom God is, and who being strengthen'd by the presence of God, wherewith he is full, has said: ( We shall then hear what Charity says, because we shall hear what comes from a heart full of*



of God ) what then will this Man say ?  
*Of all Men I am the most foolish, and the  
 wisdom of Men is not with me : I have not  
 learnt Wisdom, and I know not the Science of  
 the Saints. Stultissimus sum virorum & sa-  
 pientia hominum non est mecum : Non didici  
 sapientiam & non novi scientiam sanctorum.*  
 This fulness of God ends in making him  
 know the depth of his own ignorance,  
 and of his nothingness ; and in ma-  
 king him look on himself as the wretch-  
 edest of Men : and this knowledge is not  
 a deceitful false one, since it hath for  
 object that which belongs to him by his  
 nature, and which, making him see his  
 faults nearer hand than those of others,  
 causes him truly to say, that they appear  
 greater in his Eyes : as we say the Moon  
 is greater than the Stars, because such it  
 appears to us, being seen at a less di-  
 stance.

§. 20. Charity therefore has all the  
 requisites to make it sincere in its civi-  
 lity : and one may say, it carries with  
 it an inward civility towards all Men,  
 which, could they see, would infinitely  
 please them. But it is convenient some-  
 times to make it known ; and what Mo-  
 tive have we to produce it in publick,  
 since that of gaining the affection of o-  
 thers.

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thers to take delight therein is corrupt and naught ? It is true , were there no Motives else, Charity would be inclin'd rather to hide , than make known its affection ; but it is stor'd with many more : and the first is , that whilst it thus breaks out in exterior demonstrations of love towards others, it nourishes and strengthens it self. It makes it self know that it loves , to the end it may love the more. For Charity is a Fire that has need of Air and Fewel, and which goes out , if once smother'd ; 'tis a Vertue which like others must be put in practice. Thus as in it consists the life, health, and strength of our Souls , so ought we to seek all occasions of exercising it , nor can there be any more frequent , than those Civility furnishes us with.

§. 21. Our Souls are subject to more than one kind of Disease ; and great care must be had, lest while we apply Remedies to some, we fall not into others of more danger. It is a Disease to take content in the love Men bear us , but it is a greater to be in an indifference towards them ; to be unconcern'd at their good, or evil ; to be shut up within , and so think on nothing but our self : and self-love inclines us no less to this vice than

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to others. Now it may easily happen that whilst we pretend to break off all commerce of Civility and Friendship with Men, we fall into a state of driness, lukewarmness, and inward indifferency for them. We utterly forget them, not that we may totally fix our selves on God, but that we may become full of our selves. Insensibly we avoid their company, and they become strangers to us; and by desiring to practise in a way too refin'd, we really lose that spiritual Charity, and even that human affection which is the tie of civil Society.

§. 22. There would be nothing of greater advantage to us than Civility, knew we how to manage it right. It affords us place and opportunity of honouring in Men all the graces God distributes amongst them, and to alter and change our interior sentiments according to the variety of these graces. If we see a Man that's penitent, whom God hath drawn out of this disorderly World, in him we ought to honour the Power of the Grace of *JESUS CHRIST*, and its victory over the World: in him we ought to reverence the virtue of Penance, and consider him as raised by it much above ourselves. In Persons of Place and Quality

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we honour the Authority they partake of from *JESUS CHRIST*. If these be vertuous, we reverence the Greatness of Grace which they have receiv'd, and by which they have overcome all the obstacles of their Condition. In the Poor we honour the poverty of *JESUS CHRIST*; his Humility in those that are humble and in a low Condition; his Purity in Virgins, and his Sufferances in the afflicted. In fine, under the colour and appearance of Vertue altogether humane, we practise and honour all Christian Vertues whatsoever.

§. 23. It is true we might much-what practise all this by our thoughts and actions purely interior; but it is good we should be advertis'd thereof, and the duties of humane Civility does this. Thus the exterior shew of respect which we pay God Almighty by the Composition of our Body, does mind us to endeavour the placing our Soul in the like interior disposition of respect and adoration, which we should be in towards his Divine Majesty. And these Advertisements are so much the more useful, by how much the more frequent. For it is not always, that we can practise Charity towards our Neighbour by real and effective

fective services ; such occasions offer themselves very seldom. But this commerce of Civility is more frequent : It costs us little , yet furnishes us with the means of gaining much, by a continual exercise of Charity.

§.24. But if this practice of Christian Civility be advantageous to us, it is no less profitable to others. If they are devout, the affection we shew them increases their Charity. If they are of the World, 'tis true we flatter hereby their Self-love, which is an evil springing from their deprav'd condition ; yet always is it an evil much less than that other, whereinto they would fall, had we not care to sustain and hold them up by letting them know our affection towards them. For if one has not a care to entertain them thus with devoirs of humane Civility, they will perfectly estrange themselves from the pious, they will lose all kindness and belief for them, so that these will become incapable to do them any service. It is therefore the duty of Charity to solace them in their weakness, by letting them know they are belov'd and esteem'd, whilst we expect that in them true Charity take place after this imperfect disposition.

§ 25. We must deal with Men as Men, not as Angels : and thus 'tis necessary that our behaviour towards them should bear proportion to the common state of Mankind. Now this common state carries with it, that even the friendship and union that is betwixt Persons of Devotion should have a mixture of many imperfections, so that we ought to suppose, That besides those Spiritual ties which unite them together, there are a number of other little strings perfectly humane, which they are not aware of, consisting in the esteem and affection they bear one another, and in some certain consolations they receive from that commerce which is between them : and the strength of their union depends not only upon the Spiritual ties, but upon these humane strings which preserve it.

Hence it comes to pass, that when these little strings chance to break by a word of little scandals, discontents and neglects, there happens afterwards a breach in matters of greater importance : and if we observe nearly, we shall find that those vexatious ruptures, which are seen to alienate Persons of piety who were once great Friends, were for the most part occasion'd by certain coolings, proceeding

ceeding from a want in complying with some devoirs of Civility. It were to be wisht that the friendship amongst Christians were more firm, more pure, and less dependant on humane consolations: And each one ought to endeavour to bring himself to that pass, that he may be without them: But it seems we are oblig'd by Charity, not to omit towards others the devoirs Civility imposes on us; not because we judge them weak, but because we think they may hereafter prove so, and to the end we give them no pretext of letting their affection towards us grow cool.

§.26. This is nothing but what the Apostles extraordinarily recommend, to make Piety and Devotion seem lovely in the eyes of those of the World, to the end they may fairly and sweetly be drawn to it. Now it is impossible it should appear lovely, if it be wild, uncivil, and clownish; and if it have not a care to let Men know that it loves, has a desire to serve, and is full of tenderness for them. If by this behaviour we do them no real service, at least we do not alienate and indispose them; we rather prepare their Minds to receive Truth with less opposition. Our endeavours there-

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therefore must be to refine Civility, and free it from what is impure, not banish it out of the World. We must endeavour to gain the love of Men, not vainly to please our selves therein, but to the end we may by this their affection be capacitated to serve them; and because this very affection is a good for them; since it inspires them with a love for Piety, disposes them thereunto, if not yet arriv'd there, and preserves it in them when once possess'd thereof.

§. 27. St *Peter* recommending to us the shewing and inspiring humility in all our actions, *Humilitatem in omnibus insinuates*, at the same time recommends a continual practice of Civility. For Civility is an exterior humility, and it becomes interior when exercis'd in Spirit. Saint *Paul* yet more expressly commands it, when he orders us to prevent one another by these demonstrations of respect, *Honore invicem praevenientes*.

§. 28. Behold then a conflict, not of Vices but Vertues. We must seek after the love of Men, by rendring them all the devoirs of Civility; to the end we may serve them, keep a correspondence with them, and hinder their being averse from us; to the end Charity be not  
extin-



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-extinguisht in them, that it may be augmented and nourisht in us, and that all Vertues may be put in practice: On the other side, we must not look after the affection of others, we must lay aside whatsoever may procure it; because to us it is a temptation; because these humane complaisances foster up our Spiritual weakness; and because even in this Life we ought to rest content with God alone, and free our selves from the love of all things else. These are the Spiritual reasons *pro* and *con*: But which of them ought to carry it? and it is a matter of some difficulty to decide the point. We shall find that Holy Men have sometimes follow'd the one, sometimes the other. However here are some Rules which perhaps may be observ'd.

§. 29. When there is small hopes, we shall be serviceable to such as are not committed to our charge, and that conversation with them may prove hurtful to us, though but during that short time we shall be with them; to such we must content our selves with the common indispensable devoirs of Civility, at which, if not paid, they would be scandaliz'd, and all those others must be laid aside, which have for their end only the pleasing

ing of, and contracting with them a more particular Friendship.

§. 30 When we are retir'd into a more than ordinary solitude, and when we perceive this retreat tyos us faster to God, without pleasing our selves, or inclining us to a kind of indifferency for our Friends, we may with greater freedom wave those duties of Civility, which are not absolutely necessary, provided alwayes, that our Calling and way of living may be our excuse, and that our solitude be so uniform and regular, that it leaves no room for a Suspicion that, we are through contempt and indifferency defective in our devoirs to others.

§. 31. But if our way of living be free, if we are necessitated to have several Friendships in the World; if a total retreat be not fit for our Calling; if we our selves stand in need of some humane comfort, and if by the order of God we have contracted several obligations with sundry People which we cannot well renounce; it seems much more convenient to take the other course, that is, to improve all occasions wherein we may shew our affection towards them, and procure theirs to us.

§. 32. Our only endeavour must be to

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to make our Civility different from that of Men of the World. It must be perfectly true, perfectly sincere; it must not either be light or fawning. It must not disburden it self in Words, Complements, or Praises: It must not take up a considerable part of our time, nor be a source of amusements and unprofitable fooleries: it must inspire Devotion, relish of Modesty, and if it shew to Men the Bounty and Sweetness of our Saviour *JESUS CHRIST*, it must be only to procure them a flight and an aversion from the Spirit of the World, and to incline them to leade a Life perfectly Christian.

§. 33. Nevertheless we must not settle it as a general Rule, that we ought to practise civility towards all whatsoever. For there are some People we cannot free our selves from, but by certain Incivilities, and who would overwhelm us with Visits and Letter-Missives, should we let them know we took any delight therein. We must therefore out of necessity shew some coolness to these, lest they deprive us of what is most precious, to wit, Our time. If we can break off this fruitless Commerce without giving them a subject of disgust, 'tis well; but if not, 'tis better they should murmur against us, than that  
that

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that with justice it be laid to our charge,  
what the Scripture saith, *That strangers  
have devour'd whatsoever was necessary to  
sustain his Life, and he knew it not: Com-  
derunt alieni robur ejus, & nescivit.*

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A  
Discourse,

Wherein is shown  
How dangerous Conver-  
sation is.

*Verba iniquorum praevaluerunt super  
nos, & impietatibus nostris tu propi-  
tiusaberis.*

THE FIRST PART.

S. 1. **A** Great Saint, considering with  
himself how difficult a mat-  
ter it was, that the Children  
of Heathens should resist those impressi-  
ons made on them by the Authority of  
their Parents, and that in the weakness  
of judgement natural to that age, they  
should rise above those they see wiser  
than

than themselves in all things else, said;  
 That all they could do when they had once  
 known their errors, was, with the Prophet  
 to complain in these words, *That the Dis-*  
*courses of the wicked had taken from them*  
*their reason and judgement : Verba iniquo-*  
*rum praevaluerunt adversus nos ;* and after-  
 wards to beg of God Almighty pardon  
 of those sins the example of their Parents  
 had engag'd them in, *Et impietatibus no-*  
*stris in propitiaberis.*

Those who through God's Grace are  
 born Christians and Catholicks, cannot  
 with truth apply these words to them-  
 selves in the same sense, since those to  
 whom they owe their Birth have put them  
 in the way of Truth. Thus they ought  
 only to use them to raise in their own  
 Breasts sentiments of acknowledgement,  
 by considering how many there are to  
 whom he has not shewn the same fa-  
 vour, and how great their obligation is  
 to him for having freed them from all  
 that violence. It is necessary Heathens and  
 Hereticks must use this to overcome in  
 themselves the impressions made by Cu-  
 stom and Authority, and lay aside all the  
 prejudice their Minds have been fill'd  
 with, while they were not capable to  
 judge of things by their own light :  
 whereas

whereas Faith costs those but little, who have the happiness to be bred up in it from their Child-hood. But if they cannot use these words in this sense, they may in another, which is yet as general and of no less great importance. For there is no body who ought not to acknowledge, that the discourse of the wicked hath not taken from them their Reason, corrupted their Spirit, and fill'd them with false Principles and false Ideas; since even the falsities and illusions which spring from the discourses of Men take so deep root there, that no body is in this World perfectly cur'd thereof.

§. 3. That we may comprehend how the discourses of Men corrupt our minds, we must take notice of two kinds of corruption in Man: one Natural, the other Superadded. We are all born in the ignorance of God, of our selves, and of what is truly good and evil. Moreover we bring into the World with us a Will totally taken up with the love of itself, and incapable of loving any thing but with relation to our selves. This corruption presently appears in our hunting after honours and the pleasures of sense: These inclinations are inseparable from Self-love, because they include the love  
of

of the Body, which affects pleasure, and that of the Mind, which is fed with honours. But these general inclinations are much increast and diversified as well by outward objects, as by the impressions and sentiments of the Mind.

§. 4. Honour hath no fixt object. Men place it according to humour, where they please : And there are few things honourable, which may not leave being so by another turn of imagination. And though it doth not depend on fancy to make us love honour, since that inclination is Natural, it depends nevertheless on fancy to fix it here, rather than else where. There is something of stable and fixt in the inclination we have for pleasure, for all Men naturally love those that are sensible, as well as some determinate objects of them. Nevertheless Imagination and Supervening opinions cease not to have a great influence, either to increase or diminish the Idea we have of them. This Idea would be much less were it only modell'd by our natural corruption : We add thereunto another furnish by our imagination. We make them appear infinitely greater than they are, and it is often this addition, coming from fancy, which hurries us on, and raises  
in



in us those violent storms of passions.

§. 5. This happens because we do not only know the objects of our own passions, but also because we have those sentiments touching them, which they have excited in others; and this Idea, which they have thereof being once communicated to us, we accustom our selves to look on these objects, not through the impression they make on us, but through that common one, which others have: and hence it follows, that we feel certain motions which we should not; had the objects themselves only wrought on us. How much, think you, does the way the World takes in discoursing of Beauty, Honour, Grandeur, Glory, Infamy and Affronts, contribute to increase what these objects would naturally raise in our passions? This is of that extent, that one may say, That the additional corruption is infinitely greater than the Natural one.

§. 6. Besides, those objects which have a Natural connection with Concupiscence, and on which it looks with a direct eye, Man having apply'd himself to a number of others, whether as means to procure these by, or to supply the necessities of Life, to shun its evils and  
incon-

inconveniences, to exercise Wit or Curiosity ; and lastly, having found several truths, either by the Light of Reason not perfectly extinguish'd in him, or by the instruction God has been pleas'd to give him of himself, and of things Divine, whereof all Nations have had some true Idea's, he has, besides all this, fram'd to himself many other notions or Idea's of God, of his Creatures, of Good and Evil, Vertue, Vice, things Temporal and Eternal.

§. 7. But it happens, whilst Man frames these Idea's, that things Spiritual (being far remov'd from his Soul enslav'd to sense, and making no lively and sensible impression on his Mind ; and moreover being little known or lov'd by the common sort of People,) have fram'd and imprinted in the Soul, but obscure and dusky Idea's and Notions of themselves. They are only seen, as it were, at an infinite distance, and so appear to the Soul proportionally lessen'd. Moreover they are seen alone, destitute of all support ; that is, they are not seen in other Men at all, if compar'd to those objects, those passions, those desires, which enlarge their own Idea's, and which make them be lookt on, as things that are great and desirable.

§. 8.

§. 8. The same happens not in things temporal. Concupiscence brings them close to us, and makes us thoroughly sensible of them. The liveliness of this sentiment, join'd to the extraordinary desire we perceive others have for the same things, increases their Idea. We rate them not by their true intrinsic value, but by that they carry in the opinion of others. Thus whilst we excite and outvie each other in loving and conceiving them as great and estimable, they first seize on our judgments, and afterwards take full possession of our hearts and affections.

§. 9. The Idea's we have of God, of things Eternal, of Heaven, Hell, of Vice and Vertue, are of the first kind. They are spiritual and refin'd Idea's, scarce sensible, very dark and cloudy; they move and affect us little, and are very confus'd. All these vast objects, by the weakness and short-sightedness of our understandings, are reduc'd to a point almost imperceptible, and scarce take they up the least corner of that heart and mind which is often top-full of some pitiful trifle. We can neither apprehend the immensity of God, nor the unspeakable joys of Heaven, nor the dreadful  
pains

pains of the damn'd, nor the beauty of Vertue, nor the ugliness of Vice. We scarce know any thing but their Names, and something, I know not what, of dull and obscure answering thereunto, which of it self has no power to work or make any impression on our understandings.

§. 10. But the notions we have of Nobility, Riches, Grandeur, Reputation, Valour, of those endowments of Mind and Body which are grateful to, and esteem'd in the World, as address in business, agreeableness in Conversation, eloquence in Discourse, and generally of whatsoever is valued by Worldlings, are of the second kind. We do not only comprehend, and as it were feel what these things have of real; but moreouer we allow them a greatness they have not, fram'd by the Model of our own passions, and the false notions we know others have of them. For as I have said, 'tis enough that any thing be esteem'd and fought after by others, to make us believe it deserves to be so, since by having it we look on our selves as surrounded by that crowd of People who judge advantageously of us, and account us happy for being owners of it.

§. 11. 'Tis for the same reason, we conceive

ceive things opposite to those I have here observ'd, as evils incomparably greater than they are ; and we frame to our selves Idea's which make them appear frightful, because we know how contemptible they are amongst Men, how expos'd to their raillery, and to what a low state of abjection they reduce Men in the opinion of the World. And as it is this low contemptible state, which human pride cannot endure, so are we thereby inclin'd to look on it, as a great evil, whatsoever may reduce us thereunto.

§. 12. Properly therefore in this erroneousness of our Idea's consists the corruption of our mind. Now the ordinary means by which we receive these false Idea's is speech, since it is no less a truth of the opinions we have of the greatest part of things of this World, as to their meanness or Grandeur, than of the verities of Faith, that they come by hearing. For these Idea's were fram'd in us for the most part when we were incapable to judge of things by our selves, and that we only receiv'd such impressions as were communicated to us by words. Whilst we were in this condition certain things were presented to us as evils, others as

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goods.

goods. Those who have discours'd to us of these things, have imprinted in us the Idea's of their own sentiments, and we have accusom'd our selves to look on them with the same eye, and to join with them the same Motions and Passions.

§. 13. That corruption which proceeds from discourse is so much the greater, as the number of the wicked exceeds that of the good; besides, the vertuous having not also always been vertuous, nor being yet perfectly so, there remaining yet in them the relicks of their natural corruption, it comes to pass that the common Language of the World is that of Concupiscence which there rules and governs all. The Idea of Grandeur and meanness, of contempt and esteem, is always fasten'd to objects as they are represented by Concupiscence; so that it is no matter of wonder, if corruption be spread abroad by the Tongue.

§. 14. There is none therefore who has not reason to complain of those wounds he has receiv'd in his Soul from the words of Men, and who cannot truly say to God Almighty, that the discourses of the wicked have prevail'd over him.

him. They have prevail'd over us in our youth when we were not able to make head against them, they yet continually prevail over us by that interest and intelligence they have within us, whilst they make us apprehend things either quite otherwise, or at least greater or less than they are.

§. 15. For it is not to be imagin'd, that the desire we have of dedicating our selves to God, nay nor our actual conversion to him, does entirely take away the corruption of our minds, and make us set a true value on every thing. It is true, when we deliver our selves up to God Almighty, we then prefer him before all his Creatures; but this preference is but small, and in no wise answers that infinite disproportion there is betwixt him and his Creatures, things temporal and eternal. The advantage God has over the objects of Concupiscence is often but very small. We yet set a value on Creatures, and on the conveniences of this World, infinitely above what they deserve. We are yet near an Equilibrium; let us put never so little into one scale, that is, let us but a little increase that impression the things of the World make on our Souls, they will

with ease again recover their Empire, and carry the Cause against God.

§. 16. Now there is nothing likelier to produce this sad effect than the discourses of Worldlings, because they continually renew the false Idea's we have of things of the Earth, and always shew those of God in that obscurity and meanness which brings on them the contempt of so many; and thus they continually renew our wounds. For this reason there is scarce any advice of greater importance, than that the Wiseman gives in these words. *Keep watch on thy self, and take care what thou hearest: for thy eternity is therein concern'd. Cave tibi & attende diligenter auditui tuo, quoniam cum subversione tua ambulas.* Our failings come for the most part from our false judgments, these from the false impressions we receive from the commerce we have one with another by the means of speech.

§. 37. It is hard to shew how many all things happen; I do not say in the discourse and conversation of disorderly People, but even in that we usually have with the common sort of the World. I speak not of gross palpable faults, whereof those are sufficiently aware who never  
so



so little watch over their selves, such as is secret detraction, virulent raillery, a too great freedom in discourse, or maxims plainly erroneous; 'tis of a number of lesser faults of which none take notice. We cannot lend an attentive ear to the ordinary discourses of the World, but we shall perceive a number of sentiments all human, and quite opposite to truth. In those, anger, revenge, ambition, avarice, luxury are justified. Many things which God condemns are there spoke of with honour: there all lesser vices find approbation, nor do they create in us a horror but when they are in their highest excess.

§. 18. Should we be free from faults of this nature, yet are there others almost inevitable. It is not often convenient to speak of things sacred, we ought therefore to make those of the World the subject of our discourse; and these are never without the mixture of some danger. Of them we can never either speak ourselves, or hear others talk without thinking on them; and think on them we cannot without bringing fresh into our minds the Ideas which both we and others have of them, and as it were making them more present there, and by

consequence more capable of working on our thoughts.

§. 19. The ordinary discourses of Men have for attendants two things ; a forgetfulness of God , and an application to things of this World ; and from these two come all temptations. *Adam* when innocent lost himself only by forgetting God , and applying himself through this forgetfulness to contemplate his own beauty , and that of other Creatures. How much the more apt to be lost by the same way is Man, now become a Sinner ? What else do we in these entertainments but admire human endowments , and such things as are according to the World , either glorious, profitable, or convenient ? Nor need we any other sin to damn our selves, than so to admire these things as to prefer them before Almighty God. And what can more dispose us to do so, than to hear them discours'd of, and that with esteem, and so become full of them, by utterly forgetting God ?

§. 20. It is almost impossible but that the greatest part of human discourses, wherein Religion hath no share, should be full of falsties. For Religion is so nearly link'd to all things of this World  
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by the relation they have to their last end, which is God Almighty, that we cannot rightly judge of any but by it. For by it they are either advantageous or disadvantageous, harmless or dangerous, praise-worthy or contemptible, good or bad. The price they bear in themselves is nothing; they borrow it entirely from that relation they have to the sovereign good. So that considering them as it usually happens in the ordinary discourse of Men, without relation to God and the next World, it is almost impossible to speak rightly of them, and that discourses (where they are spoken of) should not fill with illusion and ill notions those who hearken to them.

§. 21. There are some who think to avoid this danger by letting us know that what they speak of may be consider'd with two different Aspects, one looking towards the World, and the other towards God; and by further advertising us that they discourse only of them with relation to the World and human sentiments. And this it is they ordinarily express by these words, *humanly speaking*. Humanly speaking, say they, the condition of Persons of Quality is very happy. Such an one, *humanly speaking*,

ing, hath great cause to be offended with such treatment. Humanly speaking, one cannot find fault with his resentment ; as likewise , that such a thing must prove very ungrateful. Thus they believe they do sufficiently let the World know that they ought to judge otherwise of these things if they took another view of them. But there is great reason to fear lest some secret illusions lurk in discourses of this nature, and that they spring from a certain address of Self-love , which since it cannot totally extinguish the light of Truth and Religion, condemning these sentiments which we call human , is glad nevertheless by this device to give them some place in its thoughts.

§. 22. To discover this secret deceit, we ought to consider that these sentiments we call humane , and of which we here speak , are sentiments of Concupiscence contrary to the Law of God and his eternal Justice. There is no resentment of an injury that's humane, which is not also unjust because it proceeds from Self-love ; and it is always unjust , that we should love our selves with a love of this kind which is terminated in our selves, without relation to God. It is  
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unjust that we do not conceal and pass by some small injury, having so many Divine motives inciting us to the love of our Neighbour. It is unjust that we should be troubl'd and take on for the harm he does us, and that we should not have the like sentiments for the ill he does himself. In like manner most of those judgements by which we look on certain human endowments as advantageous, are false and irrational. It is absolutely false that Grandeur is an advantage; it is only useful to procure us some certain small human contentments, and is infinitely prejudicial to our eternal Salvation. Now what is only serviceable to attain some little mean ends, and hinders us in our way to those of greatest importance, is, absolutely speaking, disadvantageous. Nevertheless whilst we by this device pretend to speak of things only humanely, we take from before our eyes what these judgements have of false and unjust, that there we may see nothing but what agrees with, and flatters concupiscence.

§ 23. The truth is, when we use the words, *humanely speaking*, we mean not speaking falsely, unjustly, unreasonably. The Ideas of those words do not at all

strike our brain, we only consider that the things we speak of agree very well with the nature of Man; and with this consideration we entertain no dislike or acknowledgment of the falsity they contain. Nay, on the contrary we rather give our secret approbation, by which we would hide what they have of naughtiness and false under this term of *Human*, which covers and mollifies the evil.

§. 24. It seems that there are three Classes or Ranks, as it were, of sentiments; some just, others unjust, the third humane; with as many degrees of Judgments, some true, others false, and a third humane. In the mean time it is not so, all judgements are either true or false, all sentiments just or unjust: and it is absolutely necessary that those sentiments and judgments we call humane be placed in the one, or the other of these Classes; and for being humane, that is conformable to the desires and concupiscence of Man, they will be neither less condemned nor punished by God Almighty.

§. 25 It is lawful to speak humanely of things, when we speak as *S. Paul* did: *Nonne carnales estis, & secundum hominem ambulatis*. He tells the *Corinthians* that they did act humanely, that they behav'd them-

themselves according to Man; but he said not this to excuse their behaviour, but rather to condemn and reproach them with it, and manifest to them its origine. But this is not the use we put these words to, we make use of them to hide, lessen, and excuse Vice, and to apply our own minds as well as those of others, to a false outward appearance which makes them seem conformable to the dictates of Reason, such as is to be found in the World, that is, to the dictates of deprav'd and corrupted Reason.

§. 26. Not only in this rencounter, but also in an infinite number of others, it is, that we make use of this address to lessen crimes, whilst we consider only that part of them which shewing us nothing of what they have of horrible, sets only before our eyes what is to be found in them of grateful and attractive.

What Idea does this Word *Gallantry* leave in us? The Idea of something grateful both to the mind and senses; and yet under this Word do we conceal the greatest crimes. How do we speak of one who hath reveng'd himself, who hath kill'd his Foe in a Duel, who hath repuls'd an affront in a haughty proud manner?

manner ? How do we speak of one who by disorderly ambition raises himself to Ecclesiastical, Dignities ? We shall find that the words here made use of make us comprehend nothing but what is very pardonable, and therefore we must needs say, That the prospect we thus take of things represent them quite different to what they appear to God, who condemns to Hell Men for those actions, wherein we scarce can conceive any thing that's criminal.

§. 17. Man is arriv'd at that height of corruption, that it is now no shame not to be an honest Man. We say without fear of being disgrac'd, that we are naught, not worth any thing. We say this, that we may be believ'd, and we are so ; and yet, what's astonishing, we are neither for it less esteem'd, or even pity'd. The reason is, The World fastens its thoughts only on a certain apparent honesty and candor, which we shew in acknowledging our own disorders, nor does it pass farther than so, nor receives it any other impressions from this kind of Discourse. We have a certain kindness for the candor of those that talk at this rate ; nor do we pity the misery they are in, and the little sense they have  
of



of it; since that appears not in their discourse which only discovers to us their honest plain dealing.

§. 28. For this reason there is no serious Man who hath not cause to make this continual prayer to God, *Domine, libera mea á labiis iniquis, & á lingua dolosa.* The talk of the World is full of illusion and deceit; their praise is given to what we ought to slight, and that is slighted which ought to be prais'd. It induces us to desire what we should shun, and to fear that which we ought not. It represents to us as happy and fortunate such as we ought to regard as miserable; on the contrary, others are describ'd to us as unfortunate, whom we should esteem the happiest of Men: And what's most astonishing is, That even the Discourse of Vertuous Persons is not free from illusion, since they in many occasions borrow from the World its Language; nay, they are sometimes oblig'd to do so. For they would not be understood, did they talk a Language so different from that of others. Sometimes they call good and evil which the World call so: They lye under an obligation of speaking with respect of several things the World esteems but too much, and their words  
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being understood by others in the same sense the World takes them in, and their hearers substituting their own Idea's, it happens, that against their Wills they help to augment those false impressions which are the source of all Vice. So that when we beg of God to be freed *ab hamine qui perversa loquitur*, we ought not therein to comprehend the wicked only; but our prayer should extend it self to whatsoever partakes of that general infection which is found in the language of Men.

§.29. 'Tis this, that renders silence so useful, and has caus'd it to have been so much recommended by the Saints. For whilst it hinders the false Idea's imprinted in our minds by the discourses of Men, from being renew'd and stir'd up again by the like discourses, it at once makes them less lively, and easier to be quite blotted out. But since it is not possible that those who are engag'd in a wordly Life, should subtract themselves from the discourses and entertainment of Men, and that even herein consists the greatest Employment of their time, they are oblig'd to seek after other remedies and preservatives against this corruption. For if it be necessary that they live  
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in the World, to comply with their engagement therein, there is yet a greater necessity they should not be corrupted by it. No necessity, no engagement, can oblige us to fill our heads with lyes, nor to live in a continual illusion ; and no body ought to be so wretched as to think, that falsity and error ought to be the allotment of his state and condition.

§. 30. Now as Error cannot be destroy'd but by the light of Truth, 'tis clear that the only means to dispel those mists which the discourses of the World continually cast on our Understandings, is to be constantly furnishing them with contrary Principles of Truth. For this reason St. John Chrysostom told his Flock, *That he would never leave telling them that they ought to judge of things by what they had in them of real and true, and that they should not permit themselves to be carry'd away by false opinions ; that they should learn what it was to be a Slave, to be Poor, to be Noble, to be happy, and what passion was.* This, according to this Father, is the true Science of Men ; which consists not in a barren knowledge of things, which we may as well be ignorant of as know ; but in the knowledge of certain Truths, which are the Principles of our desires and actions,

actions, and consequently of our eternal happiness or misery.

§. 31. But since that our Mind, desiring to judge of things according to Truth, is perplext and obscur'd by these impressions and judgments, it would not be amiss, that we may be freed from them to forget both our selves and the rest of Mankind, and to consider only what God himself judges thereof. For since the perfection of Man consists in loving Creatures as God loves them, the way to this perfection is to endeavour to know and see them as he does; for this true sight and knowledge can only regulate our love. This sole reflection would often suffice to make that imaginary Grandeur we bestow on things humane and temporal, disappear from before our eyes, and to let us see what Self-love is pleas'd not to see, that with greater tranquility it may employ and busie it self about them.

§. 32. That we may fix this judgment, it is necessary we should fully and lively persuade our selves, That that only is true that God judges so; that we shall be judged according to this judgment God makes; that it is the sole rule of our actions, and that being Truth it self, whatsoever swerves

ſwerves from it, is false, deceitful and illuſory. I ſay, of this we ought to be fully and lively perſuaded, that we may accuſtom our ſelves to meaſure by this Rule all thoſe judgments and actions we call Human; and that we may thoroughly convince our ſelves, that let them appear never ſo rational, they in effect are as God, that is, as Truth, judges them to be, and as the Angels and Saints ſee them.

§. 33. Thus we ſhall practiſe what St. Paul ſays, when he commands us to *Walk honeſtly as in the day*. For he means not that day made by the Sun, but by the Light of God. And his meaning is, That as the Sight of Men, inclines us to ſquare our actions according to their judgments for fear of diſpleaſing them, from whence comes exterior civil Honesty. In like manner the Sight of God, ſhewn us by the Light of Grace, lays an obligation on us to conſult his judgments, that we may thereunto conform our actions, in which true Honesty, that is true Vertue, conſiſts. And this is alſo what is, more clearly expreſt in that paſſage of the Wiſe-man, where ſpeaking of the Life of the Juſt, he ſays, *That they will ſanctiſie their Souls in the ſight and preſence of God. Et in conſpectu illius ſanctificabunt animas ſuas.*

## PART II.

### *The true Idea's of things.*

S. 1. **I**T would be an endless labour to declare what God and his Saints judge of all the things we see in this World, since this alone would comprehend whatsoever can be said with truth. It will nevertheless be worth our pains to make an Essay, as to some of the principal objects of Man's desires, that it may serve for a Model how to judge of all others.

But not to make an ill use of this very Essay, it is to be observ'd that the design here is not to consider how to speak of things of this World, but only how we ought to judge of them, which is quite another thing. For though both our words and judgments ought to have Truth for their Rule, yet it does not always happen that what suffices to justify our judgments, is always sufficient to do the same

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same for our words. Our judgments ought only to be fram'd conformable to that particular Truth they consider, but our words over and above this ought to agree with that other Truth, which discovers to us that proportion they ought to have with those to whom we speak. Hence it follows that he would ill understand what we shall say hereafter, who should conclude that it were lawful upon all occasions to use a Language conformable to the Notions and Ideas we shall give of several things. They are only propos'd to regulate that interior Language every one speaks to himself, not that exterior one they use towards others. The Notions imprinted in the generality of the World of these things, are too different from those Truth obliges us to have, for us to hope to see them chang'd all at once, and to make currant a Language so contrary to what is now spoken.

Nay, our very actions have not altogether the same Rule with our sentiments; for there are some Persons, to whom more exterior respect is due, though we approve and esteem them less. Since the Rule of exterior Civility is the place and rank the World has allotted them,

them, whereas Reason only ought to regulate our interior esteem. But as this is only interior, so gives it not to any occasion either of offence or complaint. Thus those of whose worth Truth permits us not to frame a favourable judgment, have no reason to be offended with these Maxims, since we only treat here of interior judgments wherewith they have nothing to do. These concern them not, nor would it be at all beneficial to them, that they should be deceitfully made to shew them esteem and honour.

*Things temporal.*

§. 2. One of our greatest miseries is, to set too high an esteem on temporal things; and the reason we do so is, because we scarce ever consider our selves but in that small part of our duration which makes up our Life here. We shut our selves up in time, and become part of that *Vortex* which hurries it away without looking any further. Hence does that false Grandeur we allow to things of this World take its rise, and the only means to undeceive our selves, is to take another prospect, and to look on our selves such as really we are



are in truth and in the sight of Almighty God. Now considering our selves thus, we forthwith find that we have an immortal Being, whose duration extends to an eternity that follows, and that we are ordain'd to be eternally happy or miserable. If after this we consider the space of our Life in this infinite duration, we shall perceive it appear but as an imperceptible Atome to us.

§ 3. Man compar'd to God Almighty is not only nothing; but even all Men together to him appear but as a drop of Water to the whole Ocean, as some of the Prophets speak; but all the greatness and advantages of the World compar'd to the least of Men, are also to be lookt on as nothing, since they fill up but an indivisible point of his duration; so that taking it whole and intire they neither can set a greater value on it, nor make it more happy. Eternity admits of no measure, or comparison. If so, what is a Kingdom enjoy'd during the space of thirty years, and that even of the whole Universe? what some small Principality in this Kingdom? what shall we say of the several degrees and states under those of Princes? to what a surprizing littleness does this Prospect reduce them?

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and yet Man takes from hence the rise and occasion of his vanity.

§. 4. It is strange to imagine what difficulty Men have to persuade themselves of the nothingness of the World, since all things whatsoever mind them of it. What else is the History of Men and Nations, but a continual document that temporal things are nothing? For by describing to us what they were, at the same time they let us see they are no more: They tell us that all that Greatness, all that Pomp which from time to time was the wonder of Men, that all those Princes, all those Conquerours, with all their magnificence and great Designs, are in respect of us shrunk into nothing; that they were certain vapours that are dispersed, certain phantasmes that are vanisht.

§. 5. What can we in the World descry but proofs of this very Truth? For do not we at every hour see those disappear who have been seen with the greatest splendor, and made the greatest noise during their Life, whilst there remains nothing of them but a slight and fading memory? Do not we see that all things are continually swallow'd up in the abyss of time past? that even our Life slips out

out of our hands; that what of it is spent appears no more to our sight, and that time hath hurried away all our miseries, all our pleasures, all the troubles and cares we have felt, without leaving behind any other remembrance of themselves than such as dreams do. And it is for this reason the Wise-man bid us look on temporal things, as on the fond imaginations which trouble our sleep:  
*Mutans autem illaque in formis vte, & vigilabis.*

S. 6. And what is most dreadful in this is, that on one side we will not conceive the nothingness of the World, and on the other we apprehend it but too much. Whatsoever's past and gone we look on as nothing, all those that are dead are nothing with us. We take those whose actions are recorded in Story for People vvho have been, but are no more; nor do vve reflect that they yet live more than ever; because their Souls are infinitely more active, and that this Life producing only vveak and languishing actions, is rather to be esteemed a state of Death than Life, in respect of the other. It is also hence that vve nourish in us an esteem for the Grandeurs of this World, because vve take them to be

be as durable and lasting as our selves; nor do vve dream that vve only subsist whilst they perish; and thus that those who were once Masters of them cease not to be, although they shall be depriv'd for all eternity of those things which were the object of their pride.

*Humane Glory.*

§. 7. What shall we say of this wordly Glory, which makes so deep an impression on our Minds? what has it of solid and real in the sight of Almighty God? It subsists only in the knowledge we have of the good opinion others have for us: And these for the most part are such as know us little, love us not much, and whose judgments, even in our opinion, are neither solid nor greatly to be valu'd; so that often in all other things we slight and contemn their sentiments. Besides, the favourable opinions others have for us, are perfectly useless. They add nothing either to Soul or Body, nor do they lessen the least of our miseries. They onely contribute to deceive and cheat us, whilst by them we are inclin'd to judge of our selves, not by the rule of Truth, but by that of others Mans opinions,

nions, and having busied our heads during Life, when death comes, disappear on the suddain, for then we have no sense or sentiment for such trifles: And this is that smoak, that vapour which thus fills and puffs us up.

*The Glory of Saints.*

§. 8. \* What a difference then is there betwixt this Humane Glory, and that which the Saints shall enjoy for all eternity? A Glory as valuable and solid as that of Man is vain and contemptible; because it hath qualities quite opposite. The Beatitude of the Elect shall be accompanied with a Spirit of Society and Union; they shall know one another perfectly, they shall jointly give glory to God for the favours he hath done each one in particular. Thus shall the good deeds of each Saint be known to all the rest; for every one in particular they shall be occasions of joy, praise, and Thanks-giving for ever. They will cast all their Crowns at the feet of the Lamb, not their own onely, but those of all the rest; because they will not only glorifie God in themselves, but shall glorifie him in all his Saints, singing to him for all

O

Eternity

Eternity, *Mirabilis Deus in Sanctis suis.*

§. 9. O the truly solid Glory of the Elect of God! A Glory that consists not in a fleeting splendor, but remains for ever! A Glory not confin'd and built on the knowledge of some few envious and ignorant People, but which shall have as many witnesses as there are Citizens in the *Celestial Hierusalem!* A Glory that consists not in the useless and rash approbation of those who know us not, know not themselves; but in the joy of an innumerable number of Holy Souls, who by the light of Truth shall see the bottom of our hearts.

*The Glory of the Wicked.*

§. 10. *Non sic impij, non sic:* They have little enjoyment of their Glory during Life, and it quite vanishes at the hour of their Death. If for any time it continues in the memory of Men, 'tis not for them, they have no share in it, and when all's done, it shall be intirely destroy'd at the day of Judgment. For the punishment of the wicked shall be attended on by a Spirit of division amongst themselves; for the intenseness of their torments will so entirely employ them about themselves,

selves, that they shall leave no room for the memory of that esteem others had for them, when alive. So that there's nothing more literally true than what the Scripture says, *Memoriam superborum perdidit Deus, & reliquit memoriam humilium corde.*

Quality.

§. 11. Men of the World are taken up with nothing more than what they call *Quality*, and that which gives some the denomination of Persons of *Quality* to distinguish them from such as are not so. They extend this distinction so far that a Man is thought to differ less from a Beast, than a Man of *Quality* from one of mean Birth. This *Quality* stifles almost all others, even the most Spiritual and Divine. We do not only raise it above the Mind, but even above *Virtue*, and the *Quality* of being a Christian; and if it happen we do not make this preference in positive words, at least we do in our judgment; that is, we are other-ways taken up with, and concern'd about it. For who are they that sincerely value the condition of a poor and meanly-born Christian above that of

a debauched Person of Quality? who is he that can see the profound abjection of this Great one, and the high elevation of that poor Christian? It is manifest therefore that the Idea we have of *Condition* and *Quality* deceives us, and that it is worth our while to examine what there is of solid and real in this common object of Man's vanity, to the end we may disabuse our selves.

§. 12. To be a Person of Birth and Quality according to the

*See the first  
part of the  
Treatise of  
Grandeur.*

World, is to be sprung from Parents, who hold a considerable place in the order of the World. But this Birth of it self gives no advantage either of Mind or Body; it takes away no defect, and Persons of Quality have faults as great as others. There is therefore no solid reason which makes Persons of Quality more to be esteem'd than others. Nevertheless because there ought to be a *decorum* amongst Men, 'tis with reason that in some places custom carries it, that Persons thus born should enjoy the precedence of others, and be prefer'd before them.

If we stop here, there would be nothing of unjust in the Idea we have of  
what



what is call'd Quality : But we proceed further. Of this arbitrary order establish'd by Men, upon no grounds taken from the Persons themselves, we create another, that is natural and indispensable, and we accustom our selves to look on it as something fasten'd to the very Being of those to whom we give this precedence.

We do not only content our selves with giving them that exterior and interior respect that is due to them, for in this there would be nothing but what's rational and warrantable ; to this we add what's not due to them, to wit, A respect which springs from our own errors and corruptions. We frame to our selves large and august Idea's of this state : We look on it as the very height of all happiness ; we desire it our selves, we envy it in those that have it, and if we prefer them before others, 'tis only out of an ardent passion we have for the Goods and Honours they enjoy. So that there is no kind of People Great ones ought to fear more, than those that admire them most, because they will be always ready, if they could, to rob them of their Greatness.

In the mean time, as the Admirers of

Greatness are very numerous, and in their disposition we consider not that malignity which they conceal, but only that esteem they make shew of, they are not the least contributors to this imaginary Felicity of the Great; because in them they know those sentiments and that disposition, the prospect of which, is that which flatters most the vanity of ambitious Souls.

§. 13. All these judgments are false: for 'tis no happiness to receive from others these marks of esteem, and 'tis a plain piece of injustice to take delight in being the object of that admiration which springs only from the corruption of Man. Nevertheless, Persons of Quality, knowing the sentiments and Ideas, which the generality have of their Condition, frame thence the conceit they have thereof. They look on their Quality as incorporated in their Being, they fancy themselves rais'd infinitely above the heads of others; and it is almost impossible for them to consider themselves as level'd with those who are below them in the order of the world. These are those false Ideas we ought to correct by considering the judgment God passes on this Estate. But what judgment passes he?

he? Even that these marks of Honour, these deferences establish'd by Men, contain nothing of true and solid, because they are only *Ceremonies and shows void of reality*, as St. *Chrysostom* terms them: the same must be said of those judgments, because they are false, and are useless to such as take pleasure in them, and render those who do delight therein, miserable. The Riches and delights of the Great ones lye under the same censure, since these give occasion of great temptations, and prove great obstacles in their way to Heaven. This is the judgment God passes on what we call Quality and Greatness: And hence it follows, that who judges otherwise, judges wrong, and what discourses soever give another Idea of them, which inclines us to desire them when wanting, to take pleasure in them when possess, and to condemn those who have them not, are false and deceitful.

*Nobility*

S. 14. Next to being born Noble, nothing raises Man higher in the esteem of the world, than *Nobility*; nor is there any thing the report of which does in a greater

degree flatter persons of quality, and touching which they are more sensible and delicate. A Gentleman will suffer any reproach sooner than that of want of courage, because he knows that the world hath allotted valour the highest esteem, and cowardise the greatest infamy, when found in persons of his condition.

If our task here was onely to justify men in this point, it would not be a very hard one. For since it is valour that keeps up Kingdomes, and makes them formidable to their Enemies; 'tis with reason (since the services of all the valiant men whereof a State has need cannot be recompens'd with rewards equal to their deserts) that this quality is become honorable, to the end men may be drawn to serve for this kind of reward which is never wanting. There is therefore some Justice in this esteem, in relation to men, and consequently some also in relation to God, for he approves all that is just and necessary to the conservation of humane societies.

But as in the esteem we allow Valour, we may go beyond the bounds of Truth, and by false praises extol in it what deserves no esteem, we must yet consult what

what God judges of it, and learn of him what there is in this quality of real and great, and what only appears such by the error and illusion of Men.

We may consider Valour two ways, either as a passion, that is, an impression coming from the Imagination and Body, or as one regulated and guided by the Will. To consider it in the first way, we may take notice, that as there are some who being rais'd high above the rest are not subject to be dazl'd, nor feel those weaknesses caused by the force of Imagination, on such as have not been us'd to those fearful sights; so there are others who either by Nature, or out of Custom, are not surpriz'd in the dangers of War; who there conserve the same calmness and presence of mind; who can foresee all, take all advantages, and to whom the sight of an arm'd Enemy does only inspire new vigour and force, to encounter and surmount them; and these are those we call valiant and brave Men.

There's no doubt but a disposition, such as this, deserves our esteem, but whilst we look on it only in this degree, the Imagination and Body share more in it than the Will. For if in these Persons the Spirits and Blood took some other

arise, all their valour could not free  
 em from fear, as it cannot hinder them  
 om being startled when from a high  
 ace they look down a precipice.

Thus, as God sets no value on any thing  
 us which is not voluntary and vertu-  
 us, if he allow that Men out of ne-  
 cessity should have allotted valour cer-  
 ain human rewards, yet does he not ap-  
 prove that in that judgment they inferior-  
 y pass on valour, they should equalize it  
 o the least of those Vertues he is author  
 of. So that the joint-valour of all Con-  
 querours consider'd in this degree, and  
 is only a natural disposition of the ima-  
 gination, deserves not to be compar'd to  
 the least motion of Grace, which God  
 produces in the heart of some simple Wo-  
 man; since that all qualities purely hu-  
 man dye with Man, and that the least  
 Vertues have effects that subsist for all  
 Eternity. The Idea therefore which the  
 discourses of the World frame of Va-  
 our is false, because it exceeds Truth,  
 and that in lieu of leaving it plac'd a-  
 mongst purely human qualities, it raises  
 it above the most spiritual and divine  
 Vertues.

But their illusion is infinitely greater  
 in the judgment they pass on valour, con-  
 sider'd

sider'd as voluntary, that is, on the use that's made of it; for they equally esteem those that are accounted brave and valiant, whether their valour be accompanied with Justice or injustice, Prudence or rashness.

Nevertheless what a prodigious difference doth Truth is selfe place betwixt what men scarce distinguish! To expose our lives where our duty and Justice require, and to Sacrifice them to God where he engages us, is an act of so high a generosity that Christian Religion has nothing that's greater. But to expose them in an ill cause, and so by death fall into the hands of an exasperated and omnipotent God, is so prodigious a folly that we need no greater proof of the blindness of man, than the placing his glory in so senseless an action.

§. 15. Moreover it often happens, that we bestow most unjustly the name of courage and valour on the greatest part of these actions. Men do not expose themselves to danger because they slight it, but because they see it not. Their souls are wholly taken up either by the renown they pretend to, or some other trifle which filling the whole capacity of the mind, conceals all things else from it.

We

## The true Idea

*He went out,* says a man of the world in his Memoires, *to make our selves to be shot.* That is, to out-dare death and God himselfe, by putting our life in hazard for a ridiculous vanity. What do you imagine. Would then strike this man's soul? it was busied about the thoughts this action would raise in those, who should hear of it, and the praises it would procure him. This seem'd great to him, nor did he see any thing else; yet was this exploit accompanied with the danger of death, and the hazard of Hell. The praises he expected from men could not spring but from folly and blindness, whilst even the greatest number of those who are truly valiant, look on these actions as marks of a false and bastard valour. A moment sees them at an end, and an eternal repentance follows them. This vanity is in devils the object of their laughter, in Angels of their indignation, in God of his wrath against a wretch'd man, who being toucht with so little dread of his Justice, and ready to fall into his hands, dares affront him with so much insolence. Thus this action was accompanied with a thousand terrible circumstances; 'tis true, but he was not at all aware of them, and minded the praises solely



solely and separately from them all ; he lookt on himself as plac'd in the thoughts of others, enjoying there the esteem and repute of valiant ; and this Idea took him so totally up , that at once it made him forget, God, Death, Hell and Eternity.

§ 16. Nothing but a blindness as great as this, can find any thing of great in this action : for men discourse not at this rate of things they see and know. They could find nothing but what's ridiculous and foolish in a Prince, who to gain a good name and repute from some of his mean servants, should without any necessity expose the good of his Kingdome to eminent danger , how then can they find any generosity in those who foolishly expose their lives, and can thence hope for nothing by death but an eternity of torments ? This happens because men know full well the Price of a Kingdome, but know not the value of their own lives. This sole good of men, this treasure, whose loss is irrecoverable, this price wherewith eternity is bought, is the thing in the world most contemn'd and slighted. There's no reward so mean and base for which we hazard it not, and for which at every turn it is not

not cast away. Men seem to be weary of life, since they seek to be quit of it so rashly, and for so small trifles throw it away. Thus we may discover as a certain truth, that all this false valour which casts men headlong into duels, unjust quarrels and useless dangers, to which they expose themselves through a ridiculous vanity, is nothing else but either a not knowing the value, or a forgetting the end of life, a darkening of the soul which conceals danger, or a foolish and unreasonable assurance of escaping it; or lastly, a violent application to some object of our passions. What is't that deserves our esteem in all this? is't a sign of an undaunted courage in a deaf man not to startle at the thunder of Cannon? or in a blind one not to be mov'd at the dreadful sight of an enemy? There's no courage not to stand in dread of God Almighty, because nothing but an horrible blindness can be exempt from such a fear. God is so terrible, that when he has a mind to make us sensible of his anger, no preconceiv'd belief can shelter us from the least of his regards, and even the wicked are forc'd to cry, in the excess of their consternation, to the *Heavens that they fall upon them*. So that 'tis an excess of folly

in weak and wretch'd Man to out-dare God Almighty, though for a moment, when he delays his punishment; since thus he runs the hazard of being the object for ever of his rigorous Justice, when he cannot at all hinder his coming under the lash.

What then must we think of these Brave's, the World with so little judgement esteems so much? We must think and judge as God judges. We must approve of those he approves, we must condemn those he condemns; and make the differences betwixt such and such, that he does: and as we ought to deny some those due praises their Generosity deserves, so ought we to have for others that just Contempt which is due to their brutish Valour.

*Qualities of Mind.*

§. 17. But perhaps there's something more solid and real in the Qualities and Endowments of Mind; such as are Sciences, Eloquence, a grateful meen in Conversation, Address in business, Capacity of great Affairs; with strength of Mind and Brain to go through with them; a particular Prudence in the conduct-

duct of our designs ; and management of our Fortunes? Not at all. The whole value we ought to set on these , consists only in the use we make of , and the end to which we refer them. They are necessary instruments for the Employments of Life ; and hence those who live in the world lye under an obligation of cultivating them with great care, because they ought to know, that since Men have assign'd them a great value, 'tis impossible to succeed in any thing without being master of them.

But if we separate them from their use, and our referring of them to the honour of God, and that we only consider them in themselves, or as the means to arrive at some low and temporal end, they lose so much their esteem and value, that the condition of those who are masters of them, is not at all preferable to that of others, who want them. And for this reason ; 'tis of greatest importance not to be deceiv'd with the vain *Elogium's* which in the world are bestow'd on these Endowments, as consider'd in themselves, and separated from the use which might be made of them.

*Wit, or Light of Mind.*

§. 18. The very Idea we have of what is call'd a Man of parts or Wit, is perfectly false, and one of those whereof we the most of all ought to disabuse our selves. For we call Wit a certain facility to learn Sciences, to discourse well on what's offer'd, to manage Affairs with address, or to find out some far-fetcht Intrigues to bring our designs to a good conclusion. But nothing of this goes to the making up of the true Light of Mind, since these Endowments may be found in those, who, as the Scripture tells us, are blind, little fools, insensate, and void of Understanding. What is it then to be a Man of Wit? Let us judge thereof by taking a view of the sight of our Body, which is the Image of that of our Souls. To see well, is to see things such as they are; that is, to see what's Great as great, and what's little as little. Those to whom a Mountain should appear a Mole-hill, and a Mole-hill a Mountain, would be said to be very ill-sighted. They who can conceive things that are great as such, and that with an apprehension full of Light and Life; and who see things that

that are little in their natural dimensions, without increas'g or augmenting them by their imagination, are great Wits, and Men of accurate right Judgements. Thus he who said, *He fear'd God as a swoln Sea, hanging over his head*; and he who said, *Who is like to thee, O Lord, who is like to thee?* and he who said, *The magnificence of God was rais'd above the Heavens*, was one of a great Wit; because God appear'd great in his eyes; and he was fully possess'd and convinc'd of his Magnificence and Greatness. He had then a sight which was clear, and extended far. Thus an infinite number of simple Women, who in concerns of this World appear of no parts, are great Wits, because to them God shews, and as it were, makes himself seem to be touch'd and seen. Whereas such as have only a Wit to understand a Mathematical Demonstration, to Discourse well, to carry on a Negotiation or Intrigue, without seeing the things of the next World under any other dimensions than those of atomes, are both little Men and Wits, and deserve no other Names than those the Scripture affords them of *Little ones, perishing of famine, without either sight or light*; *Que-  
cus, &c. manum tentant.*

Strength

*Strength of Wit.*

§ 19. As the Idea which is commonly fram'd of the Light Mind is false, so that which we have of its strength is no less so. We make it consist in being able to sustain the weight of a great number of Affairs, without being dismay'd, tyr'd or confounded with them. Behold, says the World, a strong Brain, that's able to comply with, and manage so great a number of different Affairs. But perhaps on the contrary we ought to say, What a weak Head is this, that stands in need of so many Employments to sustain and keep it up? and how little vigour has this Soul that wants so many props to keep it from being dismay'd, or weary of it self. Take these Employments from this Man, and you shall presently see him dull and languishing. 'Tis not we, that support our Affairs, 'tis they that bear us up. In them we find a Bed whereon our Souls in their weakness repose. The strength and vigour of a Soul consists in being able to continue without these stays, and pleasing it self only with God and in his presence. If there be any strength in those who are not tyr'd by

by the tumultuous Employments of this World, 'tis a strength which depends on the organization of the Body, not a true strength of the Soul.

§. 20. It is true there's something in Man that's great, and let him apply his mind to what he pleases, there always appear some signs of Grandeur and Excellence: But even from this Grandeur proceeds his misery and meanness, when he gives his mind to what merits not his application, and neglects those other things which only deserve his careful thoughts and affection. If Man were less than he is, all these Qualities and Endowments would be greater; and they are but mean and little because he is call'd to things of a far higher strain, and infinitely more important which he passes by and neglects, whilst he too much applies himself to those other.

*Science.*

§. 21. The greatest part of Humane Sciences are so inconsiderable in themselves, and contribute so little to Man's felicity, that we are full out as happy living in ignorance and contempt, as in the knowledge and over-value of them.

Vanity



Vanity and opinion sets a price on them, and we desire onely to be learn'd for others, not for our selves. Hence *Seneca*, all Stoick as he was, does confess that he car'd not for wisdom, which was the Idol of those of his Sect, were he prohibited to discourse of it with others: *Sic cum hac exceptione detur sapientia, ut illam inclusam teneam nec enunciem, rejiciam.* That is, the whole reward and fruit he desir'd to draw from thence; was onely the praise and approbation he expected to have from others. But as opinion sets the rate on sciences, so does it also debase them when it pleases. Men have been pleas'd not to judg learning fit for Women; in the mean time men do not think them miserable, nor are they themselves sensible of the want. Some Ladies of quality conceal the skil they have in polite literature call'd *Belles lettres*, as ashamed of it; and they are in the right, for there's always some shame in being burden'd with an useless knowledg. If all those of that sex who have apply'd themselves to the study of curious Sciences did the like, they would but thence deserve more esteem.

§. 22. It is true nevertheless that some of these sciences that are very beneficial  
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to humane society, and afford to some, great advantages; and for this reason, it has been well done to affix therunto certain honours and rewards, but for the most part they procure their owners more harm than good.

Let us run over all those, we know to have been men of wit and parts in the World, and upon consideration we shall find very few who have not thereby been damag'd as to the next World. Had not such an one been a Man of parts he had never been chosen Bishop: he had never then been charg'd with the sins of a whole Diocess. It is by his good parts that another is rais'd to a great office, and great employments, and thereby hazards his conscience through a thousand dangerous intrigues. If another had not had an easy utterance he had never been a Preacher, and so not spent his Life in an abusive dispensation of God's word. Without parts we press not forward in the World, and by living privately we claim a thousand unfortunate engagements.

§. 23. But is it not possible to set a value on these endowments, by considering them separately from the good or bad use that may be made thereof. There's an

an obligation on those in the World to do so, since often they are known, but not the bad use they are put to. Nevertheless it is most certain that this way of considering them in themselves, without reflecting on the use that is made of them, is the origine of great illusion both to us and others. For these qualities subsist not in the air, abstracted from their good or bad use, and when they are ill employ'd they deserve no esteem, since they onely encrease the guilt of those who have them.

§. 24. The Holy scripture onely calls that Science, which teaches us how to live, accounting all that are ignorant of it fools and mad-men: nor would Man, were he rational, speak any other language than this, for it is most conformable to reason and nature, and onely his blindness has brought another dialect into fashion. Not but that each science teaches some particular truths, but because we stand in so urgent a necessity of that knowledg which leads to heaven, that we are not permitted to reckon the rest for any thing. Were we in a storm we should onely value that Art which might serve us there, and no body ever thought of praising a paper of verses  
when

when the question was how to avoid a threaten'd Shipwrack. Let a Man be sick, he onely in his Physician values that skill which may cure his disease, all the rest of his good qualities vanish and are not taken notice of. In a word all those great concerns, which ought totally to employ and take us up, give us leave onely to consider such abilities as may be serviceable thereunto. But what greater concern can we have than that of saving our souls, shunning hell, and purchasing heaven? What greater and more urgent danger than that of perishing eternally? What deserves more to take up all our thoughts than the care of preparing for an eternity? It is therefore against nature and reason to set so high a price on certain qualities and endowments that contribute nothing thereunto.

§. 25. Nor is this a mere question about words, things themselves are concern'd, since the words carry the things along with them. Were it onely about words, it would be a small inconvenience to bestow the name of learned, skilful, and of good parts, on those who might excel in humane Sciences, because in reality as useless as they are, consider'd  
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in themselves ; they yet continue to be  
markes of the greatness of humane Wit.  
But we stop not here, to these words we  
fasten certain sentiments of our Souls ;  
and we always accompany them with an  
interior judgement of esteem and excel-  
lency. We raise those on whom we be-  
stow these Names above others , and  
here they become false and deceitful. For  
whereas a Poet that's no Christian , an  
eloquent Preacher that leads a disorderly  
Life, or an able Politician that thinks not  
on God, are infinitely less esteemable than  
the simplest Woman that lives according  
to his Laws ; yet under the Favour of  
these Names , we fail not in our own  
thoughts and imagination to bestow a  
most eminent degree and place on these  
Persons, whom we ought ( notwithstanding  
their great Learning and Knowledge )  
to consider as in the lowest degree of  
blindness and abjection.

§. 26. If Men are not capable of be-  
ing spoke to in this Language , at least  
ought we to speak it to our selves : And  
thus by judging of things by the relation  
they have to God and what's eternal ;  
instead of those several Conditions and  
Degrees of Men in the World , we shall  
only find two ; but those prodigiously

different, if we look on them with the eyes of Faith, though the difference be unknown to Sense. One of these Classes is made up of the Just, the other of Sinners. It will be profitable to excite in us the liveliest Idea we possibly can of these two states, to the end it may help to obscure and stifle in our Minds all those distinctions, which Men have establish'd and built amongst themselves on certain Qualities, whether exterior or interior, real or imaginary.

*Sinners.*

§. 27. What then does a Sinner, and one without God, appear to the eyes of Faith, that is, to Truth it self? He is one that's blind, because he does not partake of true Light, knowing neither G O D nor Himself, his Friends nor Enemies, Good nor Evil. Let him be as intelligent as he will in the Affairs of this World, yet does he live and walk in darkness, since he blindly falls at every step, and knows not where to place his feet.

He is one that's deaf, since he hears not the voice of God, nor admits to his heart his Divine Word; although it may make a noise in the ears of his Body. He

He is one sick of a Palsey, because his heart is without motion, nor aspires up towards God; it is always on the ground, and in an utter disability of ever raising it self.

§. 28. He is a Man reduc'd to an extremity of want and beggery, because dispoil'd of all true Riches which are only Spiritual; because he has lost whatsoever God bestow'd on him in his Baptisme: to him no more belongs any right to his Inheritance, which is Heaven.

He is not only poor as to the Riches of Grace, but even as to the goods of this World. For albeit to the eyes of Men he appears the Owner of great Wealth, and that others have no right to deprive him thereof; yet does he unjustly keep it as to God: He no more deserves to enjoy it; he's unworthy the use of any of his Creatures.

§. 29. He's a bondslave; not only to his passions which domineer over him, but to the Devil, who possesses him, dwells in him, moves, agitates, and makes him do and act as he pleases; who without ceasing deceives him, and turns him into the subject of his disport and laughter, according to the phrase of Holy Scripture. Nay, he's a slave of the Just

and those God has chosen ; that is, his whole Imployment during his Life, is to labour for the good of others, not for his own ; and to contribute to the good of the Elect, without drawing thence any benefit for himself. 'Tis thus the Angels and Saints look on those who are great and wealthy. They fancy the whole World only made for themselves; in the mean time God only esteems them as made for others ; nor does he permit them to live but for the Service of his Elect, who are the only Masters and Kings in his sight, and who will drive them out of their House, when the time shall come, that they stand in no more need of them : *Because the Slave does not remain in the House of his Master*, as the Scripture tells us.

§. 30. A Sinner is a Man reduc'd to a shameful nakedness, because he has lost the robe of Innocence and Justice ; let his Magnificence be never so great, where-with he endeavours to cover his ignominy. His greatneses, as St. *Augustin* speaks, are but *The Rags of the Devil, Panni Diaboli*: These are not only shameful, but over and above great deceivers ; because the Devil only lends them to the end that Man fixing there, and making



making them the object of a ridiculous vanity, he may lose all sense of his true misery, and never endeavour to recover what he has lost : and these he will take from him at his death, and make him for all eternity sensible of the nakedness he is reduc'd to.

§. 31. Lastly, a Sinner is a Man that's dead, and a thousand times more senseless than the dead themselves ; his very Soul is dead , whereas others die only as to the Body. I say, His very Soul is dead, nor do I here use any Metaphor. The Soul only lives by Love and Knowledge. Thus the Love and Knowledge of what is the Good of Man, that is, of God , is the true Life of the Soul ; and when it loses this Love and this Knowledge , it loses its true Life, although it retains another poor and miserable one, by the Love it bears to, and the Knowledge it hath of Creatures. 'Tis for this reason that it is said, That as sin deprives us of true Life , so true Life is given by Wisdom to its Children : *Sapientia filiis suis vitam inspirat* ; because on them it bestows the knowledge and love of God.

§. 32. The Comparison therefore is very natural and exact, which the Fathers

make betwixt a Soul in sin, and a moving Sepulcher. Because the Soul being dead, the Body that incloses it may in some sort be said to be its Grave. And this Comparison runs so much the better, in that, as a Tomb is adorn'd without, but fill'd within with nothing but dirt and infection : In like manner the Sinner, whose out-side appears so pleasing and grateful, flattering our senses by these exterior Endowments, conceals within so horrible a corruption and stench, that it would prove intolerable, were it laid open to sight.

*The Just.*

§. 33. The dreadful misery of Sinners may help us to conceive the inestimable happiness of the Just, since we know already, That it is a great good fortune to be freed from so wretch'd a condition. The Just are no more either blind or deaf, beggars or benumm'd with Palseys ; they are no slaves, nor more naked, nor in a state of Death. But they enjoy the Light of Almighty God ; they as Friends hear his voice ; they tend up towards him by the motions and sentiments of their hearts. They are in possession

session of the treasures of Grace, and freed from the slavery of the Devil and Sin: they are clad with the Robes of Innocency, and live the true Life, that is, the Life of Charity.

§. 34. But we must yet make a further progress before we can conceive any part of their Grandeur. We must say, They are Kings, being associates in Royalty with our Saviour *JESUS CHRIST*; that they are Lords of the World, since the whole Creation continues but for, and in relation to them: That they are Children of God, since they are adopted for his, by being united to his only Son: That they are heirs of Heaven, since that is the Inheritance of our Saviour, and a right thereunto has been confer'd on them by the pledge of the Holy Ghost, which they have received: That they are the Temple of God, since he dwells in them, and that they are animated by his Holy Spirit: Lastly, that they are Members of *JESUS CHRIST*, making up part of his Body, by the participation of his Spirit, and the union they have with his very Body, which they receive in the holy *Eucharist*.

§. 37. We must endeavour to imprint in our minds, as deep as we can, these Idea's,

that we may be able to resist the impressions made on us by the Discourses of Men, who fill our heads with conceits of false Grandeur, false Abjection, false Goods and Evils. And for this reason it is, the Holy Scripture so often raises us up to admire the Just. *Blessed are those*, says the Scripture, *who are without blame in the ways of God: Blessed are those, who sound the depth of his Precepts: Blessed the Man, who fears God: Blessed the Man, who follows not the Counsel of the wicked: Blessed, O Lord, are those who dwell in thy House: Blessed is the Man instructed by thee: Blessed are those, whose sins are remitted.* On the contrary, it endeavours to take from us that esteem we have for all those humane Qualities, which are the usual object of Man's Vanity. *Let not the Wise, says the Scripture, glory in his Wisdom; nor the Strong in his Strength; nor the Rich in his Riches. But he that has a mind to glorify himself, let it be in knowing Me, in knowing that I am the Lord, who does mercy, judgement and justice on the Earth. For these are the things that please me, says the Lord.*

§. 36. The Scripture yet proceeds further, and wills us to look on Sinners not only as reduc'd by sin to a low degree of abjection, but even to a state of  
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annihilation: And this it expresses by these words; *Ad nihilum reductus est in conspectu ejus malignus.* And whilst in this manner it paints them forth, at the same time it buries and annihilates with them all their Greatness, all their Riches, all their Qualifications, as well the Interior as exterior ones: that is, It will not permit that any thing of these should make them even to subsist in our sight, or make us to judge there is any thing of real and solid in their condition.

§. 37. And it is thus the Holy Scripture would have us to consider whatsoever has no relation to God. This is that express conclusion, which it made a great King (on whom God had heap'd all the Grandeurs and pleasures of the World,) to deduce, to the end he might be more able to teach us the vanity of them all. In pursuit of this design, he does in particular represent unto us the nothingness of all Pleasures, of all Greatness, of all Employments, of all Enterprizes consider'd in themselves, and not refer'd to God. After all he concludes the summe of his Instructions by these words; *Fear God, keep his Commandments; for in this consists the very Being of all Men. Deum time, & mandata ejus observa. Hoc est*

*omnis homo.* That is to say, Whatsoever tends not to God, and the keeping his Law, has no Being, no reality, cannot be solid and happy; and so before Almighty God is a total privation of Good. Thus it is God judges of the things of this Earth, and therefore we ought not to judge otherwise; and it is by this Rule we ought to reform all those false Ideas and Notions we receive from our Conversation.

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## *The Way how to study as a Christian ought.*

§ 1. **T**HE first Rule which can be given touching the manner how to study as a Christian ought, and which is the Basis of all the rest, is to look on Study not as Employment of indifferency, but as an action of our Life of greatest importance, and which being perform'd well or ill, may in a high degree contribute either to save or damn us. And it will not be amiss in the first place to fix and settle this Principle, by considering the reasons of it.

§. 2. Study is not a short and fleeting action; it lasts long, and is often renew'd. 'Tis of importance therefore that it be well-order'd, and that the time employ'd therein be not lost. For if it be unlawful idly to throw ones wealth away, and a great sin to lose at Play, or on some other not necessary occasion, a considerable sum of money, because these temporal goods are only bestow'd on us  
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to be the subject of our good works, and not of our idle pass-time, it is yet less lawfull, unprofitably to consume that time which is given us to gain eternity by, and whose loss is far more irrecoverable, than that of all other temporal goods whatsoever.

§. 3: We ought to consider that the time we spend in study is not onely the price we purchase eternity with, but that moreover it is a Present we are constantly receiving from the hand of God, and for which we never cease owing him a new acknowledgment; and this debt we cannot pay but by continually employing that in his service, which we continually receive from his hand. In fine this debt we contract every moment, since he onely bestowes time on us that we may use it well, and that he reserves to himself the right of calling us to account for it. It is a talent, it is a pledg he trusts us with, he will know what use we have put it to; and I do not believe we have any reason to think he will receive us favourably, when we shall tell him, Lord, I have employ'd, of the time thou hast bestow'd on me to work my salvation in, so much in reading books of detraction, so much in reading others  
which



which were perfectly useless for my concerns; for if this discourse even now seems ridiculous, can we hope it will justify us in the Sight of God Almighty and his holy Angels?

§. 4. Study is not onely the employment, and the whole labour and toile of Children, but a great share also of their toile and labour who have chosen for the employment of their lives such exercises as depend more on the mind than on the body. Now 'tis a thing of greatest necessity, that our labour should be well-regulated, because it is of greatest necessity our penance should be so, the toile and labour we take making up the greatest part of this latter. For if our penances, which ought to cleanse us from all our faults and pay all our debts, doe onely defile us more, and encrease our debts, what hope does there remain for us? *Si Sal evanuerit, in quo salietur?* If fasting, which of it self is a work of penance, find not acceptance from God when it is spoil'd by ones proper will, (hence it is, God says by his Prophet, that he did not approve of the Jews fasts, because they onely took them up by humour and fancy) how much further will God be from approving and reckoning those

those studies for works of penance, which shall onely aime at some vain and foolish divertisement?

§. 5. Lastly we ought to consider, that the aim of study is to cultivate and nourish our minds. What we read enters into our memory, and is there receiv'd as food which nourishes us, and as seed which on several occasions produces good thoughts, and good desires; nor is this seed ever receiv'd without our thinking and reflecting on it, for we always think and reflect on what we learn, seeing that memory and understanding are operations of our souls: as soon as they come there they presently go out again, and they are able to defile us by entering, because they never go from us without the company of some complaisance and insensible delight we take in them. If therefore we do not eat indifferently of all sorts of Meats; if with care we shun such as may be hurtful; if to all soiles we do not commit all sorts of seeds, but onely such as agree with the nature of them; how much more sollicitous ought we to be in choosing what must be the nourishment of our souls, and the seeds whence our good thoughts must spring! for what we to day read with indifference

difference and unconcern'd, shall as occasions serves awake in us, and furnish us, without our so much as reflecting thereon, with such thoughts as shall either procure us heaven or hell. God awakens in us good thoughts for our salvation, as it is written, *Cogitatio sancta servabit te.*

The Devil awakens those ill thoughts, the seeds whereof he finds in us, to the end he may damn us; and we furnish him with opportunity of doing so, when we scruple not to fill our memories with a thousand vain and dangerous knowledges.

§. 6. 'Tis much the more necessary to use great application in distinguishing the good food of our souls from what is bad, because we have no natural instinct by which we can judge and discern it. For as for the body, the taste usually knows what is hurtful to our health; God having thus provided for the conservation of our corporal life, lest by intemperance we should feed on poisons. But the same rule holds not in the nourishments of our minds. Naturally we have no spiritual taste to distinguish what's good and wholesome, from what's not so. Nay often poisons relish better within us than the best food, so deprav'd and spoil'd is our spiritual taste. Thus by

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an attention altogether particular ought we to correct this natural corruption of our minds : and this is one of those ways by which we may practise that advice of the Wise-Man : *Omni custodia serva cor tuum*. We must watch with accurate diligence over whatsoever is to enter into so precious a Vessel.

§. 7. If our soul ought to be the Temple and Sanctuary of God Almighty, if it ought to be that house of prayer, of which it is said, *Domus mea dominus orationis vocabitur*, Shall we not fear, lest God upbraid us for having profan'd his Temple, and tell us, as he did the Jews, that we have made his house into a den of Thieves ? That we have made it into a Theatre or Comical stage, by filling our memories with profane Images ; and such as will dishonour a place consecrated to God, and which perhaps do disturb the tranquillity of our prayers by those vain thoughts which they bring into our minds ; when we ought to be the most disengag'd from them ?

§. 8. In some Books the prayer is gross and vile, in others, tedious and scarce to be seen. Some Books are all over corrupted and mangled, others only in certain places, and there are few that are

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not at least thus faulty. For Books are the Works of Men, and the corruption of Man is to be found mingled in most of his actions; and as it consists in his ignorance and concupiscence, all Books almost are tainted with these two defects.

A taint of Ignorance is to be seen in the false Maxims which are to be found sown up and down: that of Concupiscence comes from the passions we ly under, which first make an impression on the Book, we write, and after that carry this unperceiv'd impression, even to the Souls of those who read them.

§. 9, 'Tis the opinion of certain Physicians, that in all Meats there is something of mortal, which they call *Tartar*. And they further add, that all Diseases come from a gathering of this poysonous matter which remains in the Body after digestion. But what is not true of the nutriment of our Bodies, without doubt is so touching that of Souls. There are few Books, which for the reason alledg'd do not contain some poyson. The corruption of Man is to be found everywhere. Thus whilst we read the words of Men, we insensibly take in, and freight our selves with the Vices of Men.

§. 10.

§. 10. Besides this corruption which comes from Books, there is another which comes from our selves, and which spoils what we find of most wholesome and good in them. Our heart is a Vessel able to corrupt whatsoever is pour'd into it; the most profitable Instructions, may prove to us a subject of vanity, and even of error by the false application we may make thereof. Let them be good in themselves, yet are they not so for us. They lead us out of our road, they amuse and stay our progress, while they take us off from what would be really profitable.

§. 11. To avoid these two different Persons, different Remedies must be apply'd. And first, to free our selves from that which springs from the corruption of our own hearts, nothing else is to be done but to purifie them without intermission, by the Exercises of a truly Christian Life. We ought then to have in our understandings this purity of heart, which is the principal disposition for study. Thus to cleanse well a Vessel, is the principal disposition requir'd to receive some precious Liquors.

*Sincernum est nisi vas, quodcumq; infundis  
acefcit.* With-

Without this all grows sowre and naught,  
as has been said. Thus that prayer of  
the Royal Prophet belongs peculiarly to  
Students, *Cor mundum crea in me, Deus,*  
*& Spiritum rectum imova in viscibus*  
*meis.*

S. 12. We must not imagine that it is  
enough to believe our heart is clean, and  
so to look on our selves as qualified to  
read the worst Books. Christian strength  
consists in believing our weakness, and  
'tis a great share of purity to be very  
apprehensive of being defil'd with dan-  
gerous Books. To this we must add a  
watchful care to shun the poysons that are  
found there: If they be gross and pal-  
pable, we may shun them by laying aside  
all curiosity for things of that nature: if  
more refin'd and imperceptible, we ought  
to have recourse to God by Prayer, to  
the end he may either make them known  
to us, or make us pass them over with-  
out so much as taking notice of them.  
For this reason there's scarce any action  
that stands more in need of Prayer, than  
Study: and 'tis a great defect to begin  
any without first raising ones mind to  
God, and begging that he would pro-  
sper it, and preserve it from the dangers  
that inseparably attend it.

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For if through a most just and warrantable custom, we take not our corporal Refection without begging of God a Blessing, that what ought only to serve to sustain our Life, give the Devil no means of making us lose our Souls; how much more careful ought we to be in addressing our selves to God Almighty, when we shall take that Spiritual Food, which is much more capable of exciting in us all manner of ill passions, and which of necessity will have that effect, if not hinder'd by God's Blessing, and if the swelling it raises be not dissipated by his Charity!

§. 13. By a Prayer of this nature, we offer to God our Reading and Study, as an action consecrated to him, and perform'd for his sake. But that our Prayer may efficaciously produce its effect, it must be sincere; that is, it must be true that we study for God's sake; that a desire of serving him be the Motive; and his Will the Rule and Guide of our Studies. For we must not fancy that because we have at random in the Air offer'd him our Studies, they become effectively consecrated to him! God cannot receive from us but what he produces in us; he receives nothing but what comes from his,  
not



not from our Spirit. So that if our Studies have for real motive, either curiosity, vanity, or some other ill desire or end, 'tis in vain we offer it to God, it will not hence become more holy; nay we do God an injury in desiring him to accept what was not begun for his sake, which would be contrary both to his Justice and Sanctity.

Our Study therefore, to the end it may become a fit oblation to God, ought of necessity to have God for its motive; that is, it ought to come from a desire of obeying him. Now Study has this motive, when undertaken to satisfie that general penitential labour God has impos'd on all Men, and that we chuse such things to employ our Studies about, as may serve us to comply with our other duties and obligations. For, if we apply our selves to frivolous and useles Studies, 'tis clear that it is not either God's Will, or a desire of pleasing him, that makes us study; for his Will is just and reasonable, not humourfom and fantastick.

A Judge, who applys his studies to things of his own Calling, may be said to study according to God's Will and pleasure: but shall he busie his head in learning  
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the *Indian* or *Chinese* Language, it would be hard for him, were he demanded by God, for whose sake he apply'd himself to that study, sincerely to answer, Lord, 'tis for thee I have undertaken it.

§. 14. Yet for all this, we ought not to carry this Rule so far as to scruple all such Studies as have not a direct relation to our Calling. For provided we employ what time is necessary to make us able and expert therein, we are indulg'd some liberty for other studies, so we abuse them not. *Tantum ne libertatem in occupationem dederitis carnis.* And the means not to abuse them, is to refer'em to something profitable in it self, and which may be useful; such are History, Learning to write and speak well, because these are general knowledges, which agree well with our particular profession.

§. 15. Neither ought these Maxims to be understood with that rigour, as to make us imagine that we do ill in taking some pleasure in our Study, or even in selecting such matters, wherein in some sort we seek the divertisement of our Minds.

For if these pleasing Studies are otherwise within the order of our devoirs, they

they become a refreshment. God allows our weakness, and we ought to make use hereof as a means to make greater progress therein; it being a thing known, that what we study with pleasure, sinks much deeper into our memories, than that which we apply our selves unto with ill-will and disgust.

As for such Reading, wherein pleasure and divertisement alone are sought, such as is afforded us by Medals, and Books of Voyages, &c. it may be lawful as other pastimes are; that is, to settle our heads when doz'd and wear'd with serious Speculations; to refresh and employ our minds when not capable of ought-else. But we must take care, lest these divertisements be not in themselves dangerous; and moreover, that we do not so accustom our selves thereunto as easily to fall in disgust with what's serious. For this purpose we ought not to betake our selves to these kinds of remedies, before we have undergone some trouble and weariness with others.

§. 16. That consideration which makes us look on study, as a penance and labour impos'd on us by God, gives us a prospect of all those dispositions we ought to have. We must labour faithfully

fully, exactly, and with perseverance. Fidelity consists in applying as much as we can the same hours to the same studies, that we may honour God not only by our studies, but also by their regular course, and that we may overcome that sloth which would make us trifle that time away, which is destinated for our Studies. Exactness consists in doing all things as well as we can, always having in mind that what we do, we do it for God, and that he fully deserves our whole application. Lastly, Perseverance consists in continuing the same studies, as long as it shall be convenient, to make us shun that inconstancy which is so natural to Self-love. For this purpose it would not be amiss often to have in mind that saying of the Prophet, *Maledictus qui facit opus Dei fraudulenter*: and that of the Wise-man, *qui mollis et dissolutus est in opere suo, frater est opera sua dissipantis*. By the first we are warn'd to free our selves from negligence and unaccurateness, which so often finds place in our studies, to the end we may shun that curse, which is pronounc'd against those who carelessly perform what they are to do for God; by the second, to shun sloth and idleness, which are opposite to fidelity; and disorder,

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which is oppos'd to perseverance, which are the two other requisites for those which are perform'd as Christians ought.

§. 17. We ought not to imagine that the Life of a student is a Life of ease. Those who shall seriously make tryal thereof, shall find that on the contrary a Life of pure study and contemplation is a life of all others the most painful, and that others are only so as in proportion they come nearer to it. The reason is, because nothing is more contrary to our nature than uniformity and quiet; because nothing gives us more time and opportunity to be with our selves. Various changes and employments take us from our selves, and please, because they make us forget our selves. Besides the language of the dead in books wants life, and hath nothing that livelily affects Self-love, or vigorously awakens our passions. It is destitute of action and motion; it furnishes our minds onely with dull languid Ideas of the things it speaks of, because they are not set out with the advantage of speech, gesture, looks, and all those other circumstances which contribute to enliven those Images, which are imprinted in us by conversation with Men. Lastly, it entertains us very little

with what concerns us, and gives us small occasion to look on our selves with complaisance ; it flatters our hopes but little : And all this strangely contributes to mortify in us Self-love, which once displeas'd takes from all our actions all vigour and relish.

'Tis for this reason, that the austere life of a Capuchin is more easy than that of a student ty'd to be Solitary in his Chamber : For this reason 'tis more easy to be a Souldier, a Merchant to hazard ones life at sea than to live in the quiet of a regular solitude ; and why so ? Because there's nothing more difficult than to be with, endure, and be sensible of ones self. To shun this all these hardships are undertaken. Therefore when we have chosen this kind of life, we must resolve at the same time to encounter and vanquish this tepidity and sloth. For Self-love, which will make its markets up, endeavours to get on one side as it loses on the other. Thus when it cannot be in, and enjoy that motion and agitation wherein it finds the greatest satisfaction, at least it endeavours to enjoy an exemption from labour and pain, and so with violence draws us to that side. For this reason, if care be not taken, a  
life,

life of study will incline us to intermit mortification, and makes us guilty of idleness and all its concomitant faults, and so it is needful continually to endeavour to preserve our selves from them.

§. 18. These vices we ought to attaque directly, and by address and slight. We attaque them directly, when we make use of those reasons and arguments which may excite in us a fresh eagerness, by considering the fatigues and troubles which accompany all the employments of this World, and by apprehending it to be of their number of whom it is said, that they are not to be found amongst the troubles and labours of Men, and that they shall have no share of the chastisements God sends them, which is a sign of God's great wrath against'em. But it is good also to use some address, to deceive ones self, and not to consider this kind of life all at once but by parts; that is, to consider one only task at once, whose end we may see, as that of the reading or writing such a book without looking any further at present. This work finisht, another will come, and in the mean time the mind will not be oppress'd and dismay'd. In a word, we must do with our studies what St. *Gregorie*

counsels to be done about fasting, which was to begin to fast, and to promise our bodies some refreshment for the future. Thus we ought to begin to study, and promise our selves some divertisement when we shall have perform'd any thing that's considerable ; and it will not be amiss sometimes effectively to refresh our selves, since 'tis certain that in studying we sometimes advance by going back, and by not dismaying our minds through a too obstinate continuance of labour.

§. 19. Our studies ought to be order'd and bear proportion to our other employments ; if we have no other than study, it ought totally to tend to the end we propose to our selves, and we think most convenient. But we must consider that we have two kinds of employments, and so must propose to our selves two kinds of ends. One particular depending on many circumstances, and which varies according to the variety of those who apply themselves to study. The other general and common to all, which is to give to ones soul that food and nourishment which is necessary to make it subsist and travel in the way of God, lest it fall into that state the Prophet speaks of when he says, *Percussus sum ut fenum, & aruit*



*aruit cor meum, quia oblitus sum comedere panem meum.* This bread of the soul are the solid instructions of Piety which St. *Chrysostome* judges so necessary, that he fears not to say in his third Homily of *Lazarus*, that *non potest fieri ut quisquam salutem assequatur, nisi per petuū versetur in lectione spiritali*: And though we ought not to understand these words in the their full rigour, God supplying this exercise in the ignorant with those others of labour, penance, and humility, which being perform'd in spirit are excellent lessons; yet ought they to teach those who are capable of reading how great a fault it is to employ all their time in other studies, and to allot none for the good of their souls. Without question 'tis a matter of greatest difficulty for one so dispos'd to be sav'd, so that to consider them well we shall and no excess in the words of St. *Chrysostom*. For it is most certain, we have always a weight which carries us downwards, that is, which inclines us to lead a carnal Life. To fall and be carried thither, we need onely leave our selves at liberty, and make no resistance, without more a-doe we shall go a-long with the torrent. Now the greatest resistance we can make is to

ponder and meditate the word of God, either in Scripture or other books of Piety, there being nothing which furnishes us with more strength to resist the spirit and maximes of the World.

§. 20. The World speaks to us a thousand ways. It makes us hear its treacherous voice, by almost all creatures which to us are so many snares according to the Wise-Man. The common discourses of Men are all fram'd according to the model of concupiscence, not to that of truth. What there is call'd good, honour, pleasure, happiness, evil, misery, infamy, are onely the objects which concupiscence would either shun or enjoy, and whereunto it hath fasten'd these Ideas. What means therefore is there left to make head against the continual impression of this language of the World, if we have no care to hear what God says to us in his Scriptures, and in the books writ by his spirit?

§. 21. A great servant of God did counsel such as had good memories to learn by heart several Psalmes and Sentences of holy writ, that by those Divine words they might sanctify their memories. And this exercise is peculiarly necessary to those, who have in some sort profan'd.

profan'd their memories by a number of things writ there by the Devil, with design to deceive the World by a false agreeableness, which makes vice amiable by representing it under grateful colours. Though at first we do not see the beauty and depth of scripture, yet the reading of it ceases not to be profitable, provided it be perform'd with reverence, and that we attribute not to it, but our own ignorance, the small relish and insight we have thereinto. For 'tis of those who are thus dispos'd to bear respect to scripture, that is to be understood what Origen says: *Si vides aliquando legi scripturam in auribus tuis, interim hanc primam scias te suscepisse utilitatem, quod solo auditu, velut precatione quâdam, noxiarum virtutum qua te obsident virtus depellitur.* If the sound of scripture's words sometimes strike your ears, know that the first benefit you thence receive, is, that the bare hearing the words supplies the place of prayer, which drives away far from you those adverse powers which assault you: As also what St. Chrysostome says in his third Homily of Lazarus, *Quid si non intelligamus qua continentur in Sacris Literis maxime quidem etiamsi non intelligas illic recondita, tamen ex ipsâ lectione multa nascitur*

*citur Sanctitas.* Though you understand not what is contain'd in Scripture, yet the very reading of it does imprint in your mind many effects of Grace and sanctity.

§. 22. We ought then always to bear in mind, that other Sciences have their times a-part, and that we may lay them a-side when we shall have learnt what's sufficient : But the study of Christian morality, which we ought to learn out of scripture and other books writ by holy Men, must never be laid a-side ; it must last as long as our lives, nor shall we ever be able to say that we are sufficiently skill'd therein. For it is not enough to know these Truths speculatively, and to keep them laid up in some corner of our memory, they ought to be fresh and ready there, so that they forthwith offer and present themselves, when there's any question of putting them in practice. But this cannot be done except we have a continual care to renew them, and endeavour to imprint them not onely in our memories, but also in our very hearts.

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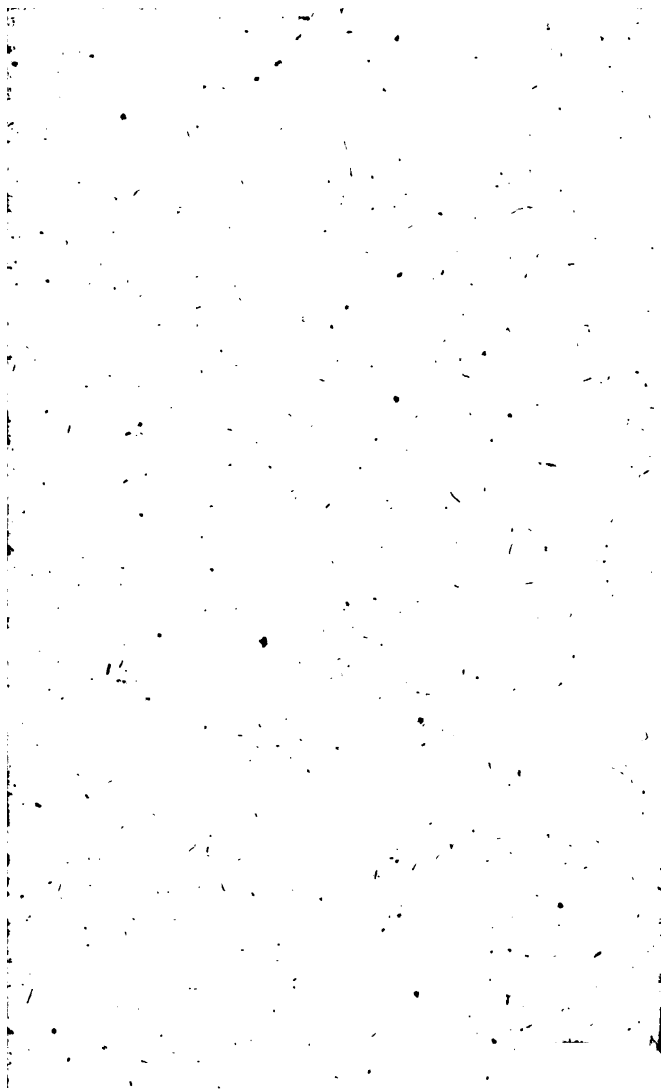
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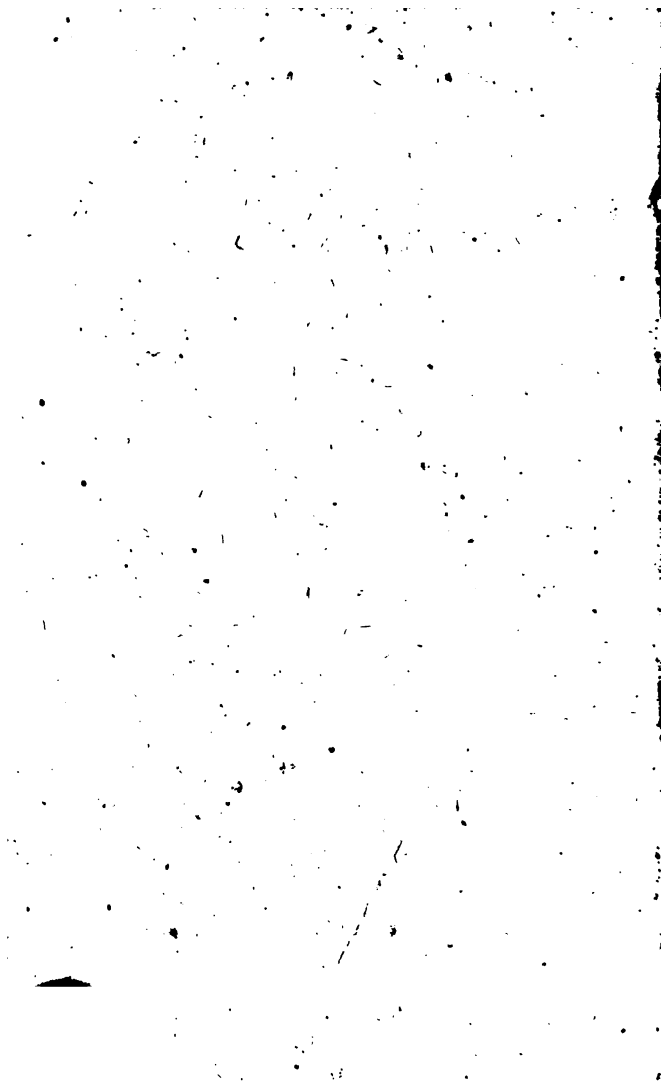
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